APRIL 1953 PRICE 1s. 6d. NET.

The Expository Times

FOUNDED IN 1889 BY
JAMES HASTINGS, D.D.

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Notes of Recent Exposition

In the troubled and, as many would add, the menacing world of to-day, in which it is easy for imagination to hear the rumble of mechanized armies and to see the flash of the atomic bomb, we turn wistfully to any courageous Christian thinker who dares to forecast the future. Many have found a new meaning in the eschatological elements in the Christian message, in the thought of the Return of Christ, the Last Judgment, and the renovated earth. Heaven also has gained a new significance, and no less the downfall of Satan and the final destruction of evil. What, however, can be said by those who reject the idea of the Second Coming, the Last Judgment, the Resurrection of the Body, except in so far as these ideas are capable of a highly spiritual interpretation? Have they any word of comfort for a disillusioned and distressed generation? St. Luke ends his eschatological discourse in the words, 'But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man' (Lk 21^{36}). 'Watch,' says Christ in St. Mark's discourse, 'for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping' (Mk $13^{35f.}$). What is the alternative to the Advent Hope, which still stands when every Christadelphian, Four Square Gospeller, and Jehovah's Witness has said his word?

It is with such questions in mind that we turn to Dr. T. F. Glasson's *His Appearing and His Kingdom*.[1] In reply to requests Dr. Glasson has sought to write a sequel to his book, 'The Second Advent' [1945] 'on more positive lines' and in a form 'more adapted to the general reader.' He reaffirms his earlier rejection of the Second Advent, the Last Judgment, and the Resurrection of the Body, and has supplied an interesting and valuable account of Christian opinion on these issues throughout the centuries. He has also furnished us with much useful information concerning the strange sects mentioned above, and, what is more important, he has carefully discussed the opinions of Lactantius, Augustine, Aquinas, Luther, and Calvin. For all this we cannot be too grateful, although many will feel that we have been conducted by a highly competent guide through a kind of theological morgue in which ancient corpses lie in glass cases duly dated and ticketed for our warning and admonition. Doubtless, the experience is salutary; but the question which interests us most, all too briefly discussed in this anatomical volume, is 'What then? What is the alternative?'

Dr. Glasson says that 'the Church should recognize the likelihood that a long future lies before the human race,' and that 'we ought not to be unduly disturbed if we cannot yet envisage the precise way in which history will reach its climax.' It is easy to understand why so many are losing hope, but, he assures us, 'those who believe that this is God's world and that the living Christ is still in the midst of His people, can never abandon themselves to final despair.' Look at Missions, he says in effect, and consider the growth of ecumenicity! 'We must also learn to take the long view and remember we are living in the days of the Early Church.' The world Christian population is very much higher than the one per cent. of the earlier days. Christ counts for more now in influence, and we must not limit the power of God by saying that the world now has as much Christianity as it can take. Of course, we must not expect a steady and inevitable advance all along the line. 'There may be setbacks here and there but the ultimate issue is sure.' After all, we have no idea what developments may result from the control of elemental powers 'which has already passed into man's hands and is doing so increasingly.' 'Whatever the ultimate fate of the solar system may be, the cosmos as a whole may still remain when man's earthly story is over.' As for human history, we cannot believe that everything will just be left to peter out. 'Such a dismal end would not be consistent with what we know of God's character.' 'The idea that the earth may have a fortuitous end through some fool letting off an atom bomb, with overwhelming and universally fatal results, is not compatible with the truth that this is God's world and ultimately He is in control of its destiny.'

It is a long time since we were furnished with such a succulent dish of Christian optimism, and we may be pardoned if we feel that the fare is too rich. 'Our wisdom,' we are assured, 'would be to hold that in a way beyond our understanding, events will move forward toward some consummation in which God shall be all in all, the present terms of human life will be ended, the righteous

[1] Epworth Press; 16s. net.

judgment of God will be manifest, the children reunited in fellowship with one another and with their Lord.'

All this is very finely said. Indeed, we might dare to say it too, if we were assured that, when crude perversions of the Advent Hope have been purged away, it still stands as a reputable Christian aspiration. And we note, as a kind of concession to 'weaker vessels,' Dr. GLASSON is willing to go as far as he can to meet us. 'If any one,' he says, 'wishes to add with Maldwyn Hughes that "history will be consummated by some supreme manifestation of the presence and power of Christ" (*Kingdom of Heaven*, p. 181), I shall certainly not quarrel with him.' We thank Dr. GLASSON, and take comfort.

If the world's work is to be done, it seems there must always be some who direct and some who obey. In the ancient world the social framework within which work was done was that of owner-slave: in the feudal period it was overlord-serf: in the heyday of Capitalism it was master-worker: and now we have a comparatively new form—that of manager-employee, where the manager himself is also an employee, perhaps of some big combine, perhaps of a nationalized industry. The social conditions change from age to age; but, even in large-scale modern industry, the basic human relationship remains, and both those who obey and those who give orders must fulfil the duties of their station if society is to remain in health. It follows that what the New Testament has to say about masters and servants is not irrelevant to the case of those engaged in the work of society to-day, whether as managers or employees, though they themselves will have to work out its detailed application to their present problems.

The Biblical student and the theologian have their part to play in setting forth the Christian understanding of work. An excellent attempt to do this has been published under the title, *The Biblical Doctrine of Work*, by Canon Alan RICHARDSON.[1] Canon RICHARDSON is Chairman of the Biblical Section of the Study Department of the World Council of Churches, and this booklet of eighty pages is published for the Department, and is stated to be the first of a short series of Ecumenical Biblical Studies. From a rich mass of material we mention a few points.

What the New Testament has to say about work is contained in the passages of the Epistles which are sometimes called 'house-tables'—Col 3^{22}–4^{1}, Eph 6^{5-9}, 1 Ti $6^{1f.}$, Tit $2^{9f.}$, and 1 P 2^{18-25}. The slightest acquaintance with these passages is enough to reveal that their teaching is not likely to be popular, because it makes obedience a chief social virtue. The emphasis is upon duties, not upon rights. A Christian master, in all his dealings with his subordinates, will remember that he too has a Master in heaven, and will treat his slaves with equity and kindness. The Christian servant or slave will regard his daily work as primarily something rendered to Christ and not to men, and will remember in the doing of it that Christian truth may be commended or brought into disrepute, and the Lord's name may be glorified or blasphemed. The Christian must be dutiful and obedient, rendering godly respect and honour to his master, and even harsh and unjust treatment must be accepted with meekness, according to the example of Him who, when He was reviled, reviled not again.

Such teaching is not likely to appeal to non-Christians or even to half-Christians, for it does not touch on the questions which interest them. Christianity is sometimes recommended as if it were a patent medicine for the ills of society, of industry or of economic relations. There is nothing in the New Testament to encourage such a notion. Its teaching is relevant only to Christian workers, and for its application it does not need to wait for the coming of a secular classless society or even for political democracy. 'Paradoxically it is relevant to every social structure in every age of history, precisely because it is irrelevant to all of them.' It exhibits an attitude or spirit which must find expression in a Christian ethic of work in any period of history and in any social setting; but it gives no detailed guidance for the perplexities of modern industrial relations. The Christian worker, listening in penitence and faith to God's Word as it comes to him in his reading of these 'house-tables' of the New Testament Epistles, will still have to exercise his best judgment on Socialism and Capitalism, trades unions and co-operatives, the managerial revolution, and the more Christian ordering of society.

It should be added, however, that when the New Testament speaks of work in connexion with men it generally means not daily toil but a distinctively Christian work—the furtherance of the gospel. 'Christians are those who work for the harvest of the Kingdom of God, as sowers of the Word, as planters, as husbandmen (1 Cor 3^{6-9}; John 4^{35-38}, etc.). They work as ambassadors of the divine reconciliation (2 Cor. 5^{20}-6^{1}). As a member of Christ's body each baptized disciple has his own proper function to fulfil (1 Cor 12); this is the work to which he has been called and for which he has been empowered by his appropriate gift of the Holy Spirit; this is his true vocation.'

[1] S.C.M.; 5s. net.

Books on the Person of Christ

P. T. Forsyth's 'The Person and Place of Jesus Christ'

By Principal H. F. Lovell Cocks, M.A., D.D., Bristol

'We face in Christ a Godhead self-reduced but real, whose infinite power took effect in self-humiliation.'

Peter Taylor Forsyth was far from being a systematic theologian. Most of his books consist of lectures or occasional papers put together with little or no regard to the more exacting requirements of the printed word. Documentation and footnotes are rare; indexes are non-existent. The style is unique—'Forsyth on paper' as J. K. Mozley called it—and though it is a style to excite or irritate, according to the reader's prejudices, it is not that smooth, self-effacing style that goes best with theological exposition and analysis. Add to this the eddyings of thought round epigrams and antitheses, and the frequent digressions which hold up the argument while Forsyth castigates the religious sentimentalism or theological woolliness of his day, and it is easy to understand why so many of his contemporaries turned from his books to less nourishing but more palatable fare. But two or three of his books represent genuine attempts to conduct a systematic argument, and of these the earliest and most successful is *The Person and Place of Jesus Christ.* Here, at least, is an argument that really marches. There are few digressions. The writer chases no hares, stoops to pick up no golden apples, but runs swiftly and surely to his goal. Forsyth always knew what he wanted to say, but did not always succeed in saying it. But here he says it with a clarity, an economy, and a force, that make this book his masterpiece.

I

Forsyth's contemporaries were being summoned to return from the Christ of Faith to the Jesus of History. The dogmatic affirmation of Christ's deity—it was claimed—had ousted that primal religion of Jesus which alone had the title to be called Christianity. Historical criticism, it was urged, had now finally disproved the dogma of the Incarnation as that had been received by the Church and embodied in the Creeds. Yet nothing of fundamental value was lost. On the contrary, the figure of Jesus as the supreme Prophet and first and most perfect exemplar of the Christian religion shone out the more resplendent as the revealer of the fatherly love of God.

It is against the background of this prevailing liberalism that Forsyth is to be understood, and it is to these contentions that he addresses himself in the early chapters of this book. He points out that the phrase 'religion of Jesus' is ambiguous. It may mean the religion He taught or the religion He practised. The religion He practised—His own personal piety—was necessarily greater than anything He could say about it, so perhaps we must take 'the religion of Jesus' in the second sense. But then it must be confessed that our data for knowing what this was are very few. And what is more, the data we have put it entirely out of our reach. His experience of the Father can be ours only through Him and in Him. 'No one was for Jesus with the Father what He must be for all' (p. 38).

As for the distinction between the religion of Jesus and the dogmatic faith in the deity of Christ—Forsyth claims that the findings of the religious-historical school (J. Weiss, Wernle, Bousset) have removed once and for all the possibility of making any such distinction. They have exposed the fiction that there was once a period in the history of the Church when Christianity was the religion of Jesus and not the gospel of Christ the eternal Son of God. We may say, if we like, that the gospel of Christ—the proclamation of His deity—was a tragic mistake, but we cannot deny that it was the earliest Christians who made it. 'We may for ourselves edit the faith of the first Church in that interest of a simple piety, but we cannot now say that the faith so edited (and emptied) was that of the first Church' (p. 45).

But Forsyth now turns his guns upon the religious-historical school itself. His arguments need not be repeated or summarized here. Yet they are still worth study for the cogency and cumulative weight of their reasoning. And Forsyth's position is the stronger in that he acknowledges and pays the most generous tribute to the great services rendered to the Christian Faith not only by historical criticism in general but also by this very school whose extreme findings he is attacking. Christianity is no product of religious syncretism. Christ is no 'column of splendid spray sent up by the collision of East and West.' At the heart of the religion is a mighty historical personality—that at the very least. And as for the New Testament witness, there is no trace there of any gospel except the gospel of the Divine Redeemer.

How are we to think of the admitted greatness of Jesus Christ? We find His Person to be itself a paradox; for there severity of judgment and tenderness of pity, in themselves as irreconcilable as Divine sovereignty and human freedom are in another sphere, are nevertheless drawn into a mighty living unity in that which consummated His personality—His 'finished work,' His Cross. Forsyth examines in turn the Socinian and Arian estimates of Christ. The Socinian, which sees Jesus as prophet and religious hero, puts Him on our level and fails to rise to the height of the New Testament witness concerning Him. The Arian removes Him from the ranks of men and gives Him pre-eminence over all other created beings. Forsyth admits that, formally considered, a good deal of New Testament Christology does not go beyond this Arian interpretation. Leave out the Cross, he says, and a good case can be made out of it. But the Cross cannot be left out, and Arianism falls fatally short of what the evangelical experience demands. 'The sinner's reconcilement with a holy God could only be effected by God' (p. 85).

But is Christ really a part of His own gospel? This was the question brought into prominence by Harnack's famous book, *What is Christianity?* Even if it should appear that Jesus did not preach Himself but only the Father and the Kingdom, that is not decisive. For what Jesus actually preached was only a part of the gospel. 'The claim of Jesus in His cross and resurrection is even greater than the claim explicit in His mouth' (p. 101). An examination of the Synoptic evidence shows that the Apostolic proclamation of the deity of Christ was due to no misunderstanding of Him and His mission but was the logical outcome of what He actually was and did for men. The crucial passage in Mt $11^{27ff.}$ is the coping-stone of the fabric of evidence. It is the bridge by which we pass from the Synoptic to the Johannine Christ. Forsyth even calls it 'the Fourth Gospel in miniature.' In his day the passage was suspect for that very reason. Its Johannine tone and tenor marked it out as an interpolation. Forsyth stoutly contests this view, and we know how the passage, its authenticity beyond reasonable dispute, has given a strong hint to the critics to think again regarding any hasty dismissal of the Fourth Gospel.

Not content with this, Forsyth boldly claims that the entire Apostolic witness to Christ is the authentic teaching of the Risen Christ Himself, given through the Spirit. At this time of day such a claim does not strike us as revolutionary. But in Forsyth's day it was. It made a direct frontal attack on the fashionable humanistic handling of the New Testament which could regard the teaching of a Paul or a John as being in principle no more authoritative than the reflections of any other Christian believers. Indeed, might not the modern critic, with his knowledge of the syncretistic tendencies of the Hellenistic world, be in a better position to judge who Jesus actually was than those early disciples in Galilee or the later missionaries in Antioch or Rome?

No, says Forsyth. The uniqueness of the Apostolic witness is not constituted merely by their historical position. We must not underrate the significance of the Apostles as eye-witnesses. But what was it that they saw? Not mere events, but a Person whose self-manifestation they received by faith. And what they give us is not primarily their own personal reaction—or the response of their faith—but *revelation*. They give us what they have received. The Christ they preach is the Christ God sent.

II

The section on the 'moralizing of dogma' leads us into the heart of Forsyth's theological thinking. What does he mean by this expression? The answer to that question appears in his critical treatment of the Chalcedonian Christology. He complains that the classical dogma presents a union of Two Natures in categories far too elemental and physical. 'It conceived it as an act of might . . . an act which united the two natures *into* a person rather than *through* that person. It united them miraculously rather than morally' (p. 223). 'The ethical notion of the true unity as the interpenetration of persons by moral action must take the place of the old metaphysic of the union of natures by a *tour de force*' (p. 231).

If now we approach the Incarnation from this side and attempt to 'moralize' it—substituting ethical categories for the ontological conceptions of Chalcedon—'we seem shut up to one of two theories.' The first sees the Incarnation as the result of 'a great and creative moral decision' of Christ's before He entered the world—which preserves His pre-existence and seems to require some form of Kenosis. The second presents the Incarnation as 'the result of the continuous and ascending moral action in His historic life, wherein His moral growth, always in unbroken union with God, gave but growing effect to God's indwelling.' The perfect self-sacrifice of Christ completed this development and finally identified Him with God. This we may call a progressive incarnation of God and a progressive deification of man—a theory which requires some form of Adoptionism. Forsyth thinks that the truth lies in a combination of these two theories. But in any case the key to the Incarnation is the Cross. Only so can we 'moralize'

the dogma. 'The practical value of the Incarnation lies in its being the necessary foundation of the Cross' (p. 239).

There can be no affirmation of the Eternal Godhead of Christ which does not involve His pre-existence. We are driven to affirm His pre-existence by the 'retrospective pressure' of our faith in Him as our Saviour. 'The power to exercise God's prerogative of forgiveness, judgment, and redemption could never have been acquired by the moral excellence or religious achievement of any created being, however endowed by the spirit of God' (p. 269). So we arrive at this—that the Cross reflects an act within the Godhead. Christ's whole life 'was itself the obverse of a heavenly eternal deed, and the result of a timeless decision before it here began . . . His obedience as man was but the detail of the supreme obedience which made Him man' (p. 271). For obedience belongs to Godhead just as much as authority does. To deny this would be to revive the Arian denial of the eternity of the Son, and to assert that 'the only divine thing is to lord it, and to wrap one's self in conscious power with no outgoing love' (p. 244).

And so 'we face in Christ a Godhead self-reduced but real . . . who consented not to know with an ignorance divinely wise, and who emptied Himself in virtue of His divine fulness' (p. 294). Forsyth is well aware of the objections which can be brought against any Kenotic theory. His own cautious rendering of the idea has these objections in view. But some may be non-suited from the beginning. Kenosis is not incompatible with the Divine changelessness. There belongs to deity an infinite power of self-determination—an 'infinite mobility'—for the infinite that cannot reduce itself to the measure of the finite is by that inability reduced to finitude.

Yet if we assume for the moment the possibility of such a Kenosis, what are we to say of Christ's sinlessness? Gess, who carried his interpretaion of the Kenosis to lengths which his critics have regarded as the *reductio ad absurdum* of the whole idea, attributed Christ's sinlessness to what can only be described as a fortunate accident. God, he says, foreknew that the man Jesus, alone among His brethren, would not fall into sin. Yet sin was throughout His earthly life a real possibility for Him, and there was no supernatural insurance against its becoming an actuality. This view of Jesus is popular to-day, and by some people is regarded as the only one that permits us to ascribe a full humanity to Him. But religiously and theologically it is impossible; and if the Kenosis idea necessitates it, that is impossible too. Seeing this, some advocates of the idea went back to the Apollinarian view of Christ's Person, and thus compromised His true humanity. Bruce makes the following comment on the dilemma: 'Either they make the Logos, *qua* human soul, not human enough, or too human. Either they retain for the Logos a little of His divinity to carry Him safely through His curriculum of temptation, or, compelling Him to part with all but His metaphysical essence, they reduce Him strictly to Adam's level, and expose Him to Adam's risks' (A. B. Bruce, *The Humiliation of Christ*[6], 181). Forsyth deals with this dilemma by making the bold suggestion that although the Son was incapable of sinning, as incarnate He did not know this, and therefore His moral conflict was as real as ours.

What did the Son renounce in becoming man? Are we to follow Thomasius and distinguish between the relative Divine attributes that He surrendered and the absolute attributes that He retained? Forsyth does not think that this distinction can be made good, and instead of speaking about a surrender of attributes prefers to think of the attributes as existing in different modes of being. In the Incarnation the Divine attributes were not renounced, nor were they consciously possessed but concealed; they were retracted from actual to potential being. The application of this principle is made as follows: omnipotence, omniscience, and omnipresence are not so much attributes as functions of attributes. Omnipotence is not the power to do anything fancy might suggest, but the power of God to be equal to everything the carrying out of His loving purpose demands of Him. Omnipresence means that 'God is not hampered by space, but can enter spatial relations without being tied by them, can exist in limits without being unfree, or ceasing to be God' (p. 309). As to omniscience, this 'morally retracted and potential in Christ, developed by His exercise in a life-series of moral crises and victories; till . . . it emerged into actual consciousness and use in the Glorified' (p. 311).

Forsyth does not deal with the question, usually regarded as a poser for Kenotic theologians, which inquires what was happening to the cosmic functions of the Logos during the Incarnation. But what we have just said indicates the line he would have taken in dealing with it. He seems to allow for the possibility that the Divine attributes exist in two modes—the infinite and the finite—concurrently. And if this postulates a double consciousness in the Logos, that at any rate is less objectionable than a double consciousness in the God-Man. There is, of course, the further question—whether, if Forsyth took this line, his theory could any longer be regarded as a Kenotic theory in the strict sense. But he would not have regarded that question as very important. 'The grand moral act in the Heavens'—the eternal

obedience of the Son—this for him would remain as the fontal principle of the Incarnation.

III

The final chapter in the book is entitled 'The Plerosis or the Self-Fulfilment of Christ.' Forsyth regards it as a defect in the Kenotic theories that they stress only one side of Christ's experience—His descent and humiliation. We need to pass from the spectacle of a humbled God to a God redeeming and royal. In pursuance of his attempt to offer an alternative to the Two Natures doctrine of Chalcedon, Forsyth now elaborates the view foreshadowed in earlier chapters, and presents the Incarnation 'as the mutual involution of two personal movements raised to the whole scale of the human soul and the divine' (p. 333). Man's religious experience shows us two vertical movements—God seeking man and man seeking God; God revealing Himself, man receiving the revelation and the grace. This movement of God towards man and of man towards God is embodied in Christ.

Christ did not come into the world as a completed personality. Like us, He had to grow. Like us, He had to achieve personality. But unlike us, He grew by 'the unaided and sinless appropriation' of what He already was. He did not sin because He could not sin. *Non potuit peccare*. But His sinlessness was not grounded in an immunity which was His *ex officio*, as it were. It was not His by virtue of His Divine nature or rank. It was the 'moral reverberation' of His great moral act of obedience in the heavens. 'His renunciations on earth had behind them all the power of that compendious renunciation by which He came to earth' (p. 341). Yet His moral conflict was real, because His self-emptying involved Him in ignorance that sin was an impossibility for Him.

As to God's movement towards man, Forsyth insists yet again that God does so *move*. He has within His unchanging Godhead the secret of all change. We have already taken note of the concept of 'infinite mobility' by which Forsyth interprets the Divine immutability. What he seems to be contending for is the Hebraic sense of Divine changelessness as opposed to the Hellenic—the changelessness of Divine holiness, the stability and utter steadfastness of God's righteous, saving purpose. This is the foundation of the 'infinite mobility' of His self-adjustment to the changing circumstances in which His purpose must be realized and His eternal holiness manifested. And it is hard to deny that Forsyth is here contending for a truth only too often obscured by the metaphysics that forms the context of Chalcedonian orthodoxy. This Divine self-adjustment includes that self-retraction of God whereby His attributes pass from the mode of actuality to that of potentiality. So far from such a Kenosis being a surrender of deity, it is in fact a demonstration of it. *Infinitum capax finiti*—that is the way Forsyth puts it. Because God is the unchanging God, He *moves*—and He moves to save.

Forsyth claims that this view of the Incarnation as the mutual involution of two movements culminating in the Cross and Resurrection of Christ is something nearer to our experience than the conjunction of the Two Natures. All the same, it confronts us with a paradox no less formidable than that of Chalcedon. How can we have united in one historic personality 'absolute God and relative man'? How can there be brought together finality and growth, absolute grace and growth in grace, a victory won and a victory still to win? In the first place we must remember that we are concerned with two wills—a Divine and a human—that are not forces or things, but moral movements or directions. They meet not by fusion but by reconciliation. Our best clue to the nature of their union comes not from the natural world but from the realm of personal relationships. And the object of the wills, which forms the basis of their moral coincidence or mutual involution is salvation. The criterion of our Christological thinking must be our soteriological experience. The form of the question we must ask is—'what is required in one who is Himself our reconciliation and our holiness before God?' (p. 347). And Forsyth goes on to ask whether it is impossible to have in the one Saviour perfect revelation and perfect religion perfectly interpenetrating.

It is over a century since Thomasius promulgated the earliest of modern Kenotic theories of the Incarnation. Kenoticism has been under heavy fire ever since, and it cannot be said that it has commended itself as a solution of the problem of the Person of Christ. Perhaps a solution of that problem is for ever beyond our reach. Chalcedon gives us no solution, certainly. It gives us a statement of the Fact of the Incarnation in terms of a particular metaphysic, and though the Fact is sacrosanct the metaphysic is not. To-day, we are more tender towards Chalcedon than Forsyth was, and by no means as sure of the superiority of the Kantian critical philosophy to Aristotelianism as a metaphysical framework for Christian theology. All the same, Forsyth does us an immense service by reminding us of the need for the 'moralizing' of our theological thinking. And he sets us a shining example in his own handling of these high themes. *The Person and Place of Jesus Christ* is 'moralized' theology indeed. It may not be an alternative to Chalcedonian Christology; but it is a profound and luminous commentary on it.

Literature

THE DOMINION OF CHRIST

Dr. L. S. Thornton, of the Community of the Resurrection, Mirfield, has now completed the second volume of a trilogy on 'The Form of the Servant,' the first volume being 'Revelation and the Modern World.' The new volume bears the title, *The Dominion of Christ* (Dacre Press; 25s. net), and is Biblical in treatment. The scope is wide, for the general theme is surveyed 'primarily in its exercise as a sovereign process of divine activity restoring the original plan of creation,' and, in consequence, Book I treats 'Christ and Creation,' and Book II 'Conflict and Victory.' Beginning with Creation, Dr. Thornton claims that its whole design was Christ-centred from the first, and in its very essence is Christological. Christ came, it is maintained, to expose the desperate evil of our present state, and to restore the design of created sonship in all men. The 'restoration-theme' is traced in the healings of Jesus and in the primitive preaching as it is recorded in the Acts of the Apostles. Redemption is treated as a return to the beginning. The childlike character of the Kingdom of God is emphasized and an interesting interrelation is with much ingenuity traced in Scripture between Christ's saying about the child and the Servant of Second Isaiah. 'The typology of Hebrews ii.,' it is argued, 'leads us through Psa viii. to the language of the Second Isaiah.'

In Book II the conflict between two orders of being in ourselves and in the world, intensified by the gospel, is discussed, and it is argued that through union with Christ we are involved in His victorious struggle with the powers of darkness, a contention which is supported by a subtle exegesis of the Johannine Prologue and of the vision of the woman 'clothed with the sun' in Rev 12, and by the typological significance of the brazen serpent, the birth of Isaac, and the pattern of rebirth symbolized in the story of Jonah.

It is not to be denied that these high themes are handled in this volume with a masterly hand, but it seems a pity that so lofty a discussion is compromised by the fatal lure of typology, which in exegesis and theology is exercising such a fascination on the minds of several theological writers to-day. Old Testament prefigurings are undoubtedly to be recognized in the New Testament, in the sayings of Jesus, notably as regards the idea of the Suffering Servant of Is 53, and in St. Paul and the Epistle to the Hebrews. Even in St. Paul, however, typology is carried to excess, in the references to Hagar and the emphasis laid in the passage on 'seeds,' and hitherto by wide consent it has been looked upon as a less reputable element in the Apostle's teaching stimulated by current Jewish exegesis. To pursue similar methods to-day, under the inspiration of Patristic exegesis, seems a doubtful proceeding, for the exponent of typology is inclined to read into the New Testament suggestions of his own, with no certainty that they had even occurred to the sacred writers, and with the danger of bringing modern Biblical theology into contempt. That, with such a handicap, Dr. Thornton succeeds in writing a theological work of such distinction is a signal illustration of the way in which an acute mind can triumph over its methods.

Vincent Taylor

BAPTISM

Christian Baptism, by Professor John Murray (Orthodox Presbyterian Church, Philadelphia; $1.75), consists of a reprint, with a few minor changes, of two articles which appeared originally in 'The Westminster Theological Journal.' The author is Professor of Systematic Theology at Westminster Theological Seminary in Philadelphia. It is evident that discussions about the meaning of baptism, and especially of infant baptism, are as relevant in America as in this country. It is also evident that some of these discussions follow rather different lines from those with which we on this side are familiar. Part of the interest of this book is that its approach is almost entirely independent of the most recent English and Continental contributions to the debate. (There is one reference in a footnote to Cullmann, and none to Jeremias.) Apart from Scripture, the argument is supported by frequent citations from the classic Reformed and Presbyterian discussions of the subject—Continental, British, and American. Against this background the author seeks to show that 'the anabaptist rejection of the Catholic position and practice' in respect of baptism is not justified either by Scripture or by theology. His desire is that Christians who are at present puzzled by the apparent persuasiveness of the Baptist argument may be convinced that infant baptism is the Divine institution.

In the first three chapters Dr. Murray argues that the basic import of baptism is union with Christ in His death, burial, and resurrection, that

baptizo does not necessarily mean ' immerse,' and that, just as ' visible association and organization are implicit in the very nature of what constitutes the Church,' so baptism is the sign and seal of our membership in Christ. So far, then, from baptism being an ' optional extra,' it is rather an essential mark of Christian discipleship. In chapter four the author addresses himself to the question of infant baptism. He claims that ' the basic premise of the argument for infant baptism is that the New Testament economy is the unfolding and fulfilment of the covenant made with Abraham, and that the necessary implication is the unity and continuity of the Church.' After a detailed discussion of the relation between baptism and circumcision, several of the familiar objections to infant baptism are stated and answered. In reply to the question, ' Whose children are to be baptized ?,' he affirms that baptism is to be administered only to the children of parents who have themselves been baptized and have later embraced the covenant by profession of faith. The final chapter, on ' The Efficacy of Baptism,' stresses that the ' sign and seal of baptism can be no pledge or guarantee to us of that which baptism signifies except as we are mindful of God's covenant, embrace its promises, discharge its obligations, and lay hold in faith upon the covenant faithfulness of God.'

The limits of this review will allow comment upon only one or two points. The discussion of the connexion between baptism and circumcision is one of the best things in the book, and deserves to be read and pondered, particularly by those who argue that circumcision can throw no light on the meaning of baptism, since the former was purely an external rite denoting membership of the Jewish race and carrying with it no spiritual significance. Over against such an estimate of circumcision the author rightly stresses that the rite was a symbol of the highest spiritual blessing, namely union with the God of Israel, who promised, ' I will be your God, and ye shall be my people.' Since in this Old Covenant infants were included alongside their parents, we should naturally expect in the New Covenant a like generous inclusion of the children of believers. Otherwise we ought to find in the New Testament some unmistakable hint that the ancient practice had been reversed. But in fact the New Testament affords no evidence of any such revocation. The really significant thing in the New Testament is not the absence of any instruction to baptize infants, but rather the absence of any instruction *not* to baptize them. It is good to have this emphasized so effectively, and also to be reminded elsewhere that some of the objections to infant baptism rest upon ' the iniquitous assumption that all blessing is contingent upon conscious understanding of its import on our part.' Dr. Murray's approach seems to make it unnecessary for him to discuss the authenticity of Mt 28^{19}, and Johannine sayings are adduced alongside Synoptic passages without any reservation. An index, at least of Biblical passages, would have increased the usefulness of the book. But there is much valuable material in this volume. Dr. Murray deserves our gratitude for a careful and stimulating discussion of some of the problems concerning this gospel sacrament, and, in particular, for a clear and persuasive restatement from the evangelical side of the case for infant baptism.

W. F. Flemington

BABYLONIAN AND ASSYRIAN RELIGION

In a well-known text-book of Hebrew religion published in 1930 about a quarter of the total space is occupied by background studies intended to illustrate the relics of animistic and magical beliefs which survived in Israel in Biblical times. Now there is less emphasis in Old Testament studies on origins and the idea of development. In its place there has been much debate in recent times on the existence and importance of generic similarities in ancient Near Eastern religions. Of those who see and stress this similarity underlying the culture patterns of Israel and her neighbours Dr. S. H. Hooke, sometime Davidson Professor of Old Testament Studies in the University of London, has long been the leader in this country by reason of his pioneer studies of myth and ritual. It is gratifying, therefore, that he, with his wide interests and special knowledge of comparative religion, should have been selected to write the volume now issued under the title, *Babylonian and Assyrian Religion* (Hutchinson ; 8s. 6d. net).

Though there are, as Dr. Hooke points out, differences between the religion of Babylon and that of Assyria, in general those empires shared a common set of beliefs and practices, for the Assyrians borrowed freely from the earlier empire, and underlying the civilizations of both these Semitic peoples was the culture of the non-Semitic Sumerians. Dr. Hooke begins his survey of Mesopotamian religion with an account of Sumerian society, which in its earliest form may have represented Primitive Democracy, government of a city by an assembly of free men. The Sumerians were a cultured, highly civilized race and their system of religion was well developed and organized. The Babylonians took over this system and grafted on to it their own Semitic pantheon. The Mesopotamian gods, their priests and temples, are discussed at some length and the various rituals and myths and the different forms

of divination are described. The last chapter deals with the gods and the moral government of the world. While it is seen that the dwellers between the Two Rivers had their literature of scepticism in the dialogue between a master and his slave, they had also in 'The Babylonian Job' a composition which is in many respects a parallel to the Hebrew Book of Job. In an appendix extending to twenty pages Professor Hooke gives a useful selection of ritual and other religious texts.

This book is intended to be of service to, among others, students of the Old Testament. They will find here many individual points where light is thrown on the religion of the Hebrews; for example, there is an illuminating note on sacrifice on p. 45 f. But its chief value lies in the clear, factual, and up-to-date picture of Mesopotamian religion it provides. The faith of Israel cannot be explained wholly in terms of its environment, but, as Professor Hooke says, 'some knowledge of Babylonian religion is indispensable for a proper understanding of the development of Hebrew religion.' His book may be recommended as an admirable aid to all interested in this problem.

W. D. McHardy

THE SERMON ON THE MOUNT

There is no present-day theological writer who can take the results of modern scholarship and express them with such simplicity, lucidity, and attractiveness as can Professor A. M. Hunter. No one in this country has done more to take theology out of the class-room and to bring it within the range of the eager inquirer who desires to learn but who has no technical equipment. Once again Dr. Hunter has put us all in his debt with his new volume, *Design for Life* (S.C.M.; 7s. 6d. net). To quote its own sub-title the book is 'An Exposition of the Sermon on the Mount, its Making, its Exegesis and its Meaning.' The Sermon on the Mount is like a magnetic mountain which attracts to itself the greatest spirits of our race; by common consent it is 'the most searching and powerful utterance we possess on what concerns the moral life.' As it stands it is 'a mosaic of the more striking fragments of perhaps twenty discourses,' and it may well have been material collected for the teaching of catechumens entering the Christian Church. The Beatitudes describe not eight different types of characters, but rather one character seen from eight different angles—'one diamond with eight facets.' When Jesus talks about rewards 'the proper rewards are not simply tacked on to the activity for which they are given, but are the activity itself in consummation.' 'The secret of religion is religion in secret.' It may be possible to quote parallels to the various petitions of the Lord's Prayer from Rabbinic and Talmudic sources but 'the work of a great artist is not to manufacture his paints, but with them to paint a noble picture.' The Kingdom of God is 'God regnant and redemptive.' Dr. Hunter quotes William Temple on the petition, 'Thy will be done.' Temple said of it, 'We have turned what was meant to be a battle-cry into a wailing litany.' 'Lead us not into temptation but deliver us from evil,' Dr. Hunter paraphrases as, 'Spare us moral adventures, but if they needs must be, give us strength to come victoriously through them.' It is wrong to call the Sermon on the Mount the centre of the gospel. The centre of the gospel is 'the Cross on the Hill and the Empty Tomb,' and the Sermon on the Mount is not the Christian gospel but the Christian Commandment.

In an excellent chapter on 'The Sermon and the Ethic of Jesus' Dr. Hunter lays down four assertions about the ethic of Jesus. (1) It is a *religious* ethic; it is a morality based on and founded on religious premises. (2) It is a *disciples'* ethic. It describes the life of the Kingdom, not the life of mankind at large. (3) It is a *prophetic* ethic. 'It does not lay down rules, but opens up principles.' (4) It is an *unattainable* ethic which Christians must none the less try to attain.

There is a very interesting chapter where Dr. Hunter examines and compares the views on the Sermon on the Mount of Tolstoi, Schweitzer, Johannes Müller, Gerhard Kittel, Niebuhr, and T. W. Manson.

This is an intensely readable and an intensely suggestive book. It touches nothing which it does not illumine. It is teaching at its best.

On p. 48 there is a quotation in which the quotation marks are not closed.

William Barclay

WORLD METHODIST CONFERENCE

This book—*Proceedings of the Eighth Ecumenical Methodist Conference, Oxford, 28th August to 7th September, 1951* (Epworth Press; 17s. 6d.net)—which is excellently printed and bound, contains the official record of speeches and addresses in the Conference itself, afternoon lectures before members of the Conference, and addresses given at the devotional sessions and at evening meetings, besides sermons delivered on the Conference Sunday. The three hundred and twenty-three pages of the book afford an excellent picture of what took place in the Wesley Memorial Church at Oxford and elsewhere in the city from August 28th to September 7th, 1951. The first World Conference of Methodism was held at Wesley's

Chapel, London, in 1881; such Conferences have normally been held every ten years since, the one due to gather in 1941 having to be postponed to 1947 (at Springfield, Mass., U.S.A.) on account of the War. In future the representatives of World Methodism will meet every five years.

Those who met at Oxford came from almost all of the twenty-four areas to participate in this Eighth Ecumenical. Associations of Oxford University with John and Charles Wesley, with John's rooms in Lincoln College, provided unique local interest, especially for those who came from overseas. The atmosphere was thus helpful in the consideration of the varied subjects placed before the Conference and discussed in Groups as well as in plenary sessions. Such were: Methodist traditions and doctrines in relation to Protestant and Catholic traditions, Worship, Biblical Criticism, Personal Responsibility, Inter-Church and Inter-racial relations, Women's Work, Youth, Recent Theological tendencies, and Evangelism. This involved an examination of Methodism to the roots, and, in doing so, the representatives of the older and younger churches united in a spirit altogether excellent. Notice appears in the book of a sermon delivered by Dr. Scott Lidgett in St. Mary's Church at a special service in commemoration of John and Charles Wesley. It was an impressive occasion—in the place where John Wesley preached, until the University authorities would no longer hear him.

The title 'Proceedings' may sound somewhat formal for so very live a series of events as it describes. This book is not only for ecclesiastical officials in Methodism or in any other Communion; it is of great importance and interest for all Christian thinkers. It enshrines voices, such as those of Dr. Wilbert F. Howard, and of Bishop Sommer of Germany, which will not be heard on earth again. It reveals something of the inspiration of this present year's evangelical campaign on the part of Methodist churches all over the world. It is a book to be read, and pondered.

H. Watkin-Jones

THE ACTS OF GOD

Even those who may not agree with Professor G. Ernest Wright's assumptions or his conclusions, will without hesitation admit that he has produced a very readable and clear statement of his position. He is a forthright objectivist, who has little use for comparative religion, philosophy, propositional theology, or mysticism, and looks with considerable suspicion at the phrase 'spiritual experience.' Hence his title—*God Who Acts* (S.C.M.; 8s. net), and the significance of the sub-title, which is 'Biblical Theology as Recital.' As might be expected from a Professor of Old Testament History and Theology, he stresses most vigorously the Church's need for the Old Testament, so vigorously indeed that one is left with the slightly uncomfortable feeling that the Old Testament is more important than the New. Yet to entertain such a feeling would be altogether unjust, for one of the author's objects of criticism is the modern academic departmentalism which places the writers on the two parts of the Bible in separate enclosures.

For Dr. Wright the central message of the Scriptures is the recital of the acts of God—in the election of the Jewish people, the covenant with them, the development towards kingship, and the rapid transition from the kingship of the Davidic type to the coming of Christ, who is—significantly of the main intention of the book—described as 'the climactic event in a unique series of events.' The history of the kings subsequent to David is regarded as the recital of the stages of rebellion against God, and their place in the historical revelational scheme is taken by the Suffering Servant. In true neo-Calvinist fashion man is viewed as having no 'inherent or natural dignity' but as existing only in his relation of obedience or disobedience to God.

Dr. Wright is rather inclined to cut reality in two with a hatchet. He is so anxious to be factual and to avoid subjective imaginings that he sometimes fails to realize sufficiently that facts without interpretation of, or inference from, them are of little value. Yet even he can speak of a 'projection of faith into facts,' and he permits himself—strangely enough for a sheer objectivist—a grading of the importance of the facts and also allows that the Bible has to reach back beyond a verifiable history to prehistory and forwards to eschatology. His distinction between 'typology' and 'allegory' is admirably applied and is explanatory of the point of view of the book as a whole—a book which even one who is inclined to be critical of the general attitude and remains unconvinced, would find of absorbing interest from beginning to end.

W. S. Urquhart

EZEKIEL AND ALEXANDER

In recent years there is no limit to the variety of the views on the Book of Ezekiel which have been proposed. Instead of the older attitude of scholars which found here unity and order, and which attributed the book wholly to a sixth century prophet who worked in Babylonia, we have found views which cut the book to fragments, or which transferred the prophet to Palestine or

to ages before or after the sixth century, or which dissolved the whole work into a pseudepigraph and reduced Ezekiel to a fiction. To this variety of view Dr. Laurence E. Browne has added one more in a small book which transfers the prophet from the sixth century to the fourth—*Ezekiel and Alexander* (S.P.C.K.; 3s. 6d. net). Dr.Browne holds that Ezekiel was a priest in Jerusalem in the fourth century and that he was deported to Hyrcania with other Jews in the year 344–343 B.C., and that it was from this captivity that most of the dates of the book are reckoned. The prophet is believed to have used the exile of Jehoiachin as a thin disguise, to deceive the authorities. In the case of three of the dates, however, Dr. Browne believes he used the years of the reign of Artaxerxes III—long after that king was dead. The prophecies of the book are arranged to fit into the scheme, and to make them relevant to the history of the fourth century. Thus the closing section, chs. 40–48, is dated in 333 B.C., and held to be a programme for a joint temple for Judah and Samaria one year before the Temple on Mount Gerizim was built. The whole scheme is highly speculative, and there are many intractable elements, which would require much more careful examination before the theory could carry conviction.

H. H. Rowley

Changing Strategy in Evangelism, by Mr. Edgar P. Blamires (Epworth Press; 5s. net), defines its own object in its opening sentence—'The purpose of this book is to submit constructive suggestions for a better strategy in our evangelism.' This is an odd book. There is much in it that is wise. 'A prayerless church will be a powerless church,' says Mr. Blamires, but he very wisely goes on to say that we are bound to serve God with our minds as well as with our hearts and therefore must think out our strategy. The evangelism he envisages is not the evangelism of what are commonly called campaigns. 'Christianity, to be itself, must be educational.' That is a useful reminder. But it is when he comes to deal with the child that Mr. Blamires is startling. He has little use for Sunday Schools as at present constituted. 'The school does nothing to produce Church loyalty. The idea of the Church scarcely appears in the curriculum.' The lesson courses 'do not link Christian discipleship and Church membership as two parts of one whole.' Let Mr. Blamires speak of the Church as he knows it; nothing could be more untrue of Scottish lesson schemes. 'The Saviour bids us suffer the little children to come unto Him; and yet the Leaders' Meeting does not spend five minutes per annum in thought and care for them.' One can only say that the experience of Mr. Blamires has been singularly unfortunate and to universalize it is quite unwarrantable. His solution is that the children should become really members of the Church. Just what Mr. Blamires means when he talks about the child being a member of the Church is by no means clear, although he advocates that children even as young as nine should share in the Sacrament of the Lord's Supper, at least on occasion. Few would agree with that. In regard to the Church Mr. Blamires desires to substitute the open forum and group discussion for the second service. 'One sermon per week is enough . . . enough for the preacher to prepare, enough for the hearers to digest in order to get both free for other essentials that are at present precluded.' A group discussion and an open forum is a very desirable thing, but it is *not* a substitute for a Church service. The tragedy of this book is that Mr. Blamires really has something of value to say but he has mixed wisdom and unwisdom in equal proportions. Nevertheless this is one of those books which are worth reading even if it is only to disagree with it.

The volumes of the Annotated Bible, which Professor Julius A. Bewer is publishing, are appearing in rapid succession, and he has now issued the second half of the Book of Jeremiah—*The Book of Jeremiah*, vol. 2: Chapters 26–52 (Eyre and Spottiswoode; 6s. net). The Authorized Version is printed—in paragraphs for the prose passages and in lines for the verse—with very brief notes standing beneath the text. These notes are simple and clear and of the highest value to the reader who would understand the text. Professor Bewer is a well-known scholar, who does not, however, parade the learning on which his work rests. His skill as a textual critic is especially drawn on, and he offers guidance on all the problems which the book raises. He retains 31^{31-34} for the prophet, though he rejects the two preceding verses on the ground that they reflect the influence of Ezekiel. Chapters 46–49 are retained for the most part, while 50–51 are rejected as exilic. There is no space to argue the reasons for his judgments, but many readers will value the opinions of Professor Bewer.

The Rev. J. B. Phillips, Vicar of Redhill, Surrey, and deservedly well known for his 'Letters to Young Churches,' has published five lectures he gave to the C.M.S. Summer School at Bangor in 1952, under the title of *Making Men Whole* (Highway Press; 6s. net). They are designed to show

the gospel's power to provide spiritual integration for a disintegrated world, and they manifest much of the freshness of phrase and idea familiar to readers of his ' Letters.' Lecture I deals with the world-wide disintegration of to-day, and God's cure for it in Christ. Lecture II unfolds God as love, and the approach of the Divine love to sinners as we know it in the Jesus of the Gospels. Lecture III discusses our part in the reconciliation of men—the problems and pains we encounter, and our calling to be (as Mr. Churchill put it in another connexion) both ' grim and gay.' Lecture IV deals with the problem of inner resources for our task—the helping and healing power of the Spirit. And Lecture V has as its theme ' Completeness in Christ —in time and eternity.'

Mr. Phillips coins some memorable phrases: ' the illimitable magnificence of God,' ' the extra-mural work of the Spirit,' ' the enmity of the religious,' ' the vulnerability of the love of God.' He is at his best when he speaks of the Incarnation: ' We stand aghast at the awe-inspiring humility of God's beginning of His task of integration. The things which look romantic on a Christmas card . . . were in fact most devastatingly humble. For a pregnant woman to hunt desperately for a room when her time drew near would hardly be our choice for God's entry into the world on human terms. And yet so it was.'

A well-written and wise little book, at once knowledgeable in the malaises of our age, replete with Christian insights, and full of the infinite patient concern of God to make men whole.

That Man Paul (Longmans; 3s. net), by the Rev. Edward Carpenter, Canon of Westminster, is the Bishop of London's Lent Book for this year. Let it be said at once that no book could be better suited for its purpose. It is seldom that we have read a theological book with such consummate charm of style and expression, a book so easy to read, a book which so lures on the reader until it is difficult to lay it down. So far from being a distant figure Paul is very near to us, for the background of the age in which he lived and worked is so very like our own. The first century A.D. is actually nearer to us in spirit than the middle nineteenth century. In the 'sixties of last century there was ' an atmosphere of calm and seclusion. The church clock seemed perennially at four, croquet was in action on the lawn, and there seemed to be honey, and lots of it, for tea.' But the first century was an age of ' lack of faith, violence and a dim awareness of disaster.' And that, indeed, is no bad description of our own day.

The attraction of Paul lies in the extraordinary paradox of the man. There was in him ' a startling combination of activity and rest, of anxiety and confidence, of scepticism and faith, of silence in the presence of things unutterable and of so much speech.' Is that not simply to say that Paul was to the full a human being? Paul's great experience was the experience of ' release, of emancipation from slavery and freedom from care. Hitherto he had been imprisoned in his own self. . . . Release came to him when he turned away from himself to God.' The result was that ' Paul was interested in the activity of God rather than the activity of man.' An essential part of Paul's Christianity was the Christian Church and the Church ' was the extension of the family.' ' Religion is relationship and to be cut off from the family spirit is in some respects to be cut off from Christ.' In Paul there is a continual development of thought because ' Christian virtue is essentially creative.' This is a little book of only some hundred and eleven pages, in form like one of the Penguin Books. It is admirably suited to be either an introduction to Paul or a stimulus to make the reader desire to know more about this man Paul. ' Paul's mind,' says Canon Carpenter, ' was sufficiently practical to make him always suspicious of that which was unintelligible to ordinary people.' And yet, as a puzzled Christian said a long time ago now, there are in Paul's letters ' some things which are hard to be understood.' Canon Carpenter's book will do much to illumine the dark places and to make us realize again the essential greatness of this man Paul.

The Seed and the Fruit, by the Rt. Rev. Leslie S. Hunter, Bishop of Sheffield (S.C.M.; 8s. 6d. net), has a sub-title—Christian Morality in a Time of Transition—which goes far to explain its contents. Defining morality as the wisdom of human intercourse, the author devotes a considerable portion of the book to specific issues such as ends and means, the use and abuse of power, the attraction of money, work, Sunday, worship and life and the relations of men and women. Consideration of these, however, is set against the background of eternal life and the morality of grace.

The Bishop writes with a sensitive and experienced Christian judgment and expresses himself with lucidity and grace. This is a wise and helpful book.

In the February 1951 issue of THE EXPOSITORY TIMES Dr. Paul Ramsey's *Basic Christian Ethics* was noticed. It was at that time published by Messrs. Scribner's, New York. A British edition has now been brought out by the S.C.M., price 21s. net.

The Excavation of Ras Shamrā, Past and Present

By the Reverend John Gray, M.A., B.D., Ph.D., The University, Manchester

It comes as welcome news to all students of the Old Testament in general and of ancient Canaan in particular that M. Schaeffer has secured a five-year lease to continue the excavation of Ras Shamrā, and has already completed at least one full season. As a preface to a report of this work it seems not inappropriate to give a resumé of work on the site since 1929.

The epic of the discovery of this flourishing Canaanite culture of the Bronze Age began, as is well known, in 1928. A peasant during his Spring ploughing encountered an obstacle which proved to be a slab covering the entrance to a Mycenæan tomb at the coastal settlement of Minet el-Beiḍā, Λευκος Λιμην of the Greek geographers, or 'Whitehaven.' The French Department of Antiquities was informed and work commenced, first with the excavation of the tomb and others on the coast at Minet el-Beiḍā, which proved to be a trading-station of Ægean peoples from Cyprus, the islands, and the Greek mainland on the eve of the Homeric Age (fifteenth-thirteenth centuries B.C.).

In the Spring of 1929, however, work was diverted to the extensive mound of Ras Shamrā (Fennel Head), which lay about half a mile inland. This proved to be the most striking excavation ever achieved on Canaanite soil. Five different strata were identified, ranging from the Neolithic Age, before *c.* 4000 B.C., to the destruction of the city in the last phase of the Bronze Age, *c.* 1200 B.C. The cultural zenith of the city was reached in the fifteenth-fourteenth centuries, when its rich literature of myth and saga was redacted in the reign of Niqmad, who is known from a diplomatic text [1] as the contemporary of the Hittite King Šubbiluliuma, the Machiavelli of the ancient Near East in the Amarna period (*c.* 1411–1358 B.C.). It is not, however, our present purpose to describe the thrilling story of the decipherment of the new cuneiform alphabet, associated with the names of Virolleaud, Bauer, and Dhorme, who independently arrived at a feasible solution of the problem. Nor do we propose to relate the longer story of the interpretation of those texts, where, in spite of particular diversity, there is general agreement among reputable scholars as to the main purport of this not inconsiderable body of ancient Canaanite literature. From our study of the longer texts so far recovered we are convinced that this literature is far from exhausted. Since, however, we anticipate that the new phase of excavation at Ras Shamrā will be more productive of non-literary remains, we shall describe the excavation of the site from this point of view.

From the characteristic wares of Greece and the adjacent islands archæologists were long aware of the considerable influence on the culture of Syria and Palestine from this direction. Now, however, the tombs of Minet el-Beiḍā illustrated to a degree not fully appreciated the closeness of this contact with the West. The necropolis of this coastal settlement, alike by its corbel-vaulted tomb architecture and by its Cypriot and Mycenæan pottery, showed that here was a permanent trading station, a real bridge-head of Europe in Asia. One object which illustrates this contact especially well is a small ivory casket with a beautiful relief on the lid of the mother-goddess, naked except for her flounced skirt, bracelets, necklace, and coiffure, and flanked by two rampant goats to whom she offers herbage.[2] The figure is pure Cretan. This coast, of course, had been frequented by Egyptian seafarers since the beginning of the Bronze Age (*c.* 3000 B.C.), and in the late Bronze Age there was abundant evidence that Egypt maintained this interest. From the first campaign at Minet el-Beiḍā came a fine bronze figure of a hawk, the sacred bird of Horus, and this was supplemented in the third campaign (1931) by Egyptian alabaster vases and perfume boxes. The cosmopolitan character of the site is indicated by Mesopotamian cylinder-seals found in the third campaign, in which are blended motifs from East and West as well as from Syria itself. Native elements among the remains at Minet el-Beiḍā were also strongly represented. One feature of the Mycenæan tomb-installation which is worthy of mention is the provision of a separate niche in the tomb for votive offerings and a feeding-drain for libation to the dead.

Significant as was the excavation of this coastal site, the most sensational discoveries were made at Ras Shamrā itself, a mound with a superficial area of over sixty acres. On what appeared to be the acropolis of the mound a large building was found, where a stele came to light representing a figure making supplication to a deity. The style, dress, and wig of the suppliant, and the lotus-flower and *was* (sceptre of happiness) of the deity were clearly Egyptian, as was the hieroglyphic inscription, which indicated that the piece was the votive

[1] Gordon, *Ugaritic Handbook* [1947], 118.

[2] Schaeffer, *Ugaritica*, i. [1939], Frontispiece.

offering of the Egyptian officer Mami.[1] More significant, however, was the fact that the inscription designated the god as Ba'al Ṣaphon, whose name was familiar from references in the Old Testament. Here were found deposits of baked clay tablets inscribed in what proved to be an alphabetic cuneiform of thirty cyphers—the famous Ras Shamrā tablets, comprising much of the myth and saga of Canaan on the eve of the Hebrew occupation. The building itself was found, in the second campaign (1930), to be the local temple of Ba'al, the most active deity in the Canaanite pantheon. He was originally, we believe, the Amorite god Hadad, the warrior-god, whose power was manifest in the violent autumn and winter storms. After the Amorite settlement of the cultivable land of Canaan he became the Ba'al or lord of fertility, of which the first phase in the agricultural year in Syria falls in Autumn with the violent 'early rains' (October–November).[2]

As the result of this campaign the main features of the temple could be clearly discerned. With an external measurement of 40 × 20 m. it consisted of an enclosed open court with large stepped altar [3] for burnt offerings, a smaller inner court, and an inmost shrine or 'holy of holies,' where the image of the god possibly stood, as certain fragments of statuary suggested. These are now recognized as the typical features of a Canaanite temple of the Late Bronze Age, and may be paralleled by sanctuaries found at Megiddo [4] and at Bethshan.[5] The origin of the temple was dated by Schaeffer to the beginning of the second millennium, a *terminus ante quem* being two *ex voto* sphinxes of Amenemhet III (1849–1801 B.C.),[6] found in the fourth campaign (1932), at the entrance to the sacred precinct.

[1] *Ib.*, fig. 30.

[2] This god is now well known through the Ras Shamrā mythological texts, which deal with his vicissitudes as a fertility god. There he retains what was probably his original title *'Al'eyn Ba'al*, Ba'al the Mighty. He is also known through reliefs and figurines from Ras Shamrā, and even from Palestine, which represent him as a young warrior-deity armed with mace and lightning-spear and clad in a short Hittite kilt and conical helmet garnished with the horns of his cult-animal, the bull.

[3] Cf. Ex 20^{26}, where stepped altars are prohibited.

[4] Building 4040; Loud, *Megiddo* II [1948], 74 ff., figs. 180–188.

[5] (1) That of Amenhotep III [1411–1375], which was repaired by Amenhotep IV (Akhnaten) [1375–1358], Rowe, *The Four Canaanite Temples at Bethshan* [1940], 6–12, fig. 3. (2) That of Seti I [1313–1292], Rowe, *op. cit.*, 13–21, fig. 4. The two later temples showed a radical departure from the tripartite shrine of the Late Bronze Period. Rowe, *op. cit.*, 31–35, fig. 9; 22–29, fig. 5.

[6] Schaeffer, *Ugaritica*, i. [1939], Pl. V.

Some forty or fifty yards E.S.E. of this sanctuary another building was detected in the second campaign (1930) which proved, as the result of the discovery of two inscribed stelae found in the sixth campaign, to be the temple of Dagon, similarly orientated and planned, but on a somewhat smaller scale. In the precinct of this temple were found small silver figurines, which must have been seated. A striking feature of these is the high aquiline nose, which is generally taken as an Armenoid type. This suggests that the deities were Hurrian. In this connexion it should be remembered that Hurrian names are quite common in the administrative texts from Ras Shamrā, that Hurrian-Semitic vocabularies are found, and certain Hurrian words obtrude themselves even into the longer narrative texts, which are predominantly Semitic.

From the vicinity of the Ba'al-temple in the fifth campaign (1933) came a magnificent gold bowl and open plate, with repoussé decoration representing hunting scenes.[7] This, more than anything, indicates the affluence of the city in the Late Bronze Age, and challenges comparison even with the contents of the tomb of Tutankhamen.

Evidence of the private life of the upper classes of the city in the same period was recovered when the residential quarter south of the Ba'al-temple was excavated in the sixth campaign (1934). The common type of house in this quarter was built Oriental fashion round a small enclosed court, in which was a well.[8] The affluence of the inhabitants of the city in the Late Bronze Age was clearly indicated by the amount of objects in gold, silver, electrum, and bronze, with private cylinder-seals and other personal ornaments, which were found among those dwellings.[9] More particular information of the domestic life in such a quarter was forthcoming in the following year, 1935 (seventh campaign). It was found that the houses, particularly in the last phase of the flourishing Late Bronze occupation, before the destruction of the site, *c.* 1200 B.C.,[10] consisted of two stories, equipped with bathrooms, with baths of stone or pottery and drainage to the main sewer.[11] Here in Ras Shamrā, as at Minet el-Beiḍā, there was ample evidence that the notables of Ugarit availed themselves of the commodities of Greece and the Ægean and the precious metals of Anatolia as well as the native resources of North Syria. Of particular interest is the family vault, which was built under

[7] *Ib.*, fig. 25, and *Ugaritica*, ii. [1949], 1–48.

[8] *Syria*, xvi. [1935], Pl. XXIX.

[9] *Ib.*, xvi. [1935], 144, figs. 3, 4, 6.

[10] Probably by the passage of the Philistines and their kindred peoples.

[11] *Syria*, xvii. [1936], Pl. xiii., 2.

one of the rooms of the dwelling-house. By this time the excavation had extended about a hundred yards west, south, and rather farther east of the sanctuary of Ba'al and two new areas had been opened under the acropolis north-west and north-east of the Ba'al-temple, and the city wall of the Late Bronze town was reached. Two levels had been explored *in extenso*, Level I. in three phases from *c.* 1500–*c.* 1200 B.C., and Level II. *c.* 2000 B.C.–*c.* 1500 B.C., with soundings, which indicated five main strata, from the Neolithic Period to the end of the Late Bronze Age. To this should be added certain traces of the resumption of occupation from the Assyrian period, *c.* 700 B.C. to the Hellenic period, especially in the form of a small cemetery with sarcophagus burials. In connexion with this phase of occupation an interesting find was that of a hoard of Macedonian silver staters of the sixth century B.C., the earliest coined money yet found in Syria.[1]

In the eighth campaign (1936) much more was found out about the residential quarter in the north-east of the *tell*. This quarter was separated from the acropolis, on which stood the Ba'al-temple, by a vacant belt, which Schaeffer supposes to have been occupied by gardens. The quarter was intersected by two main streets and consisted of spacious houses, which opened out to the North and East, probably on to gardens and orchards sloping down to the adjacent stream. Here and in a similar quarter to the south-west the houses were two-storied, the upper story being the dwelling-house and the ground floor storerooms and workshops. There various evidences of craftsmanship were found, among which we should mention the almost finished stele representing a notable offering what is probably incense to the god El.[2] From the north-east quarter many bronze tools were recovered, among them an ornamental axe-head, the socket of which terminated in a lion's head, while three sharp spikes projected behind the socket.[3] Ornaments in silver, gold, and bronze were found, and a jeweller's scales with a series of weights,[4] and a bronze figure of a sitting bull, on which the number 20 was engraved in Egyptian hieroglyphics.[5] From a study of the weights Schaeffer concludes that the people of Ugarit in the Late Bronze Age worked with a weight-system independent both of Egypt and Mesopotamia, with a mina of fifty shekels, which was also the system in Palestine. It was in this season that Schaeffer, on the evidence of destruction in the fourteenth century stratum, formulated his now famous theory of a general earthquake stratum at Ras Shamrā, and throughout the Near East,[6] which, if established, would provide an automatic means of comparative dating. The theory is elaborated in, and, indeed, is fundamental to, his great work *La Stratigraphie Comparée et Chronologie de l'Asie Occidentale*.[7] The evidence from Ras Shamrā, according to photographs, seems to indicate such an earthquake. Moreover the period of this disturbance, already conjectured by Schaeffer, on the evidence of material remains, to date *c.* 1365, was corroborated the following season by the scarab of Amenhotep III. (1411–1375 B.C.), under the debris.[8] When Schaeffer, however, wants to see here evidence of the catastrophe mentioned by Abi-milki of Tyre in the Amarna correspondence,[9] he is on less certain ground. There is no reference to earthquake, but fire, and it is uncertain whether the letter dates from the time of Amenhotep III. or his son Amenhotep IV., Akhnaten (1375–1358 B.C.). Nor is there sufficient evidence that the earthquake was so general as Schaeffer postulates. In this connexion it is interesting that he found in a large building in the north-east quarter that wooden beams were used to bind the stone masonry.[10] This suggests precautions against seismic disturbance. The feature, known otherwise in Syria, is attested also at Mycenae, Tiryns, Troy (Hissarlik VI.), and at Knossos in Crete. Schaeffer sees further indication here of Western influence, and it is significant that in this house, as in so many others, the corbel-vaulted family tomb is found and also Mycenæan pottery. In this campaign, too, Schaeffer found ceramic evidence that the Cretan contacts of Ugarit went back to *c.* 1800 B.C.[11]

In the ninth campaign (1937) work continued at

[1] Those coins bore the local Macedonian royal stamp. They apparently did not possess the same currency as Æginetan and later Athenian coins, and were treated as bullion. Several of the coins in the Ras Shamrā deposit were in the process of being melted down (*Syria*, xviii. [1937], fig. 18).

[2] *Ib.*, 128 ff., Pl. xvii.

[3] *Ib.*, Pl. xix.

[4] *Ib.*, Pl. xxiv.

[5] *Ib.*, Pl. xxiii.

[6] Schaeffer dated this particularly to 1365 B.C. (*Syria*, xviii. [1937], 137 ff.).

[7] 1948.

[8] This evidence gave the first definite indication of the date of the Ras Shamrā literature, which was found in and immediately below the débris. The accuracy of Schaeffer's dating here was confirmed by the correspondence between the Hittite Šubbiluliuma and Niqmad, King of Ugarit, whose name appears in colophons to the mythological texts.

[9] Knudtzon, *Die El-Amarna Tafeln* [1915], 151, 56. The relevant passage runs : ' And Ugarit, the fortress of the King, fire has consumed ; half of it has it consumed and the half of it is not there, and the people of Hatti are not there.'

[10] *Syria*, xviii. [1937], Pl. xx, 2.

[11] Schaeffer, in *Syria*, xviii. [1937], 144 ff.

the north-east corner of the acropolis and in the lower town north-east of this. Interest was concentrated on Level II. in particular, which covered the second phase of the Middle Bronze Age (nineteenth-sixteenth centuries), thus including the Hyksos period. The new phase of occupation is signalized by a certain amount of destruction and the mutilation of the features of Egyptian monuments of the XIIth Dynasty, though the inscriptions were left intact.[1] Schaeffer associates this with the coming of the Hyksos. The subsequent period is one of prosperity at Ras Shamrā, contrasting strongly with the eclipse of the political power of Egypt and the Hittite Old Kingdom in Anatolia at this time. Schaeffer was fortunate enough to find in the north-east quarter of the *tell* a number of undisturbed tombs, which were used from the eighteenth to the fifteenth centuries. Those were constructed under the dwelling-houses, access being under or near the threshold of the house.[2] Such undisturbed tombs afforded valuable evidence of this critical period in the history of North Syria in pottery, weapons, clothing-pins,[3] and scarabs.[4] As a result it is apparent that Syria and Palestine enjoyed a uniform culture at this time. Schaeffer believes that North Syria was the centre of the political power of the Hyksos, whom he would associate with the non-Semitic invaders of the Levant in the nineteenth-eighteenth centuries, specifically with the Hurrians. We have already noted strong Hurrian features in the State of Ugarit in the Late Bronze Age, but in this period there were other forces at work, and we should attach more importance to the Aryans than to the Hurrians in the Hyksos movements.[5]

Another section explored this season was the area within the north-west angle of the city wall, where a large building with a stable incorporated was taken by Schaeffer to be the 'residence.' Alongside, a building of similar proportions was thought to be the palace. In this complex, apparently the residence of the ruling aristocracy and the administration, Schaeffer was impressed by the amount of bronze armour-scales and arrowheads which he found.[6] He cites similar evidence from Nuzu, and suggests that the military governor of the city had a corps of Hurrian troops. Again we doubt whether we can particularize in the matter of Hurrians. It is remarkable, however, that in administrative documents from or relating to this quarter Noth has distinguished a preponderance of non-Semitic names, not all of which, however, are Hurrian.[7] A sanctuary of two apartments with staircase leading to the roof[8] was found to the south of the 'residence.'[9] Among other objects, probably votive offerings, was an ornamental axehead with a bronze socket moulded with the head and shoulders of a boar on the back and two lions' heads next to the blade. The blade was of tempered iron and gave the appearance of being spewed out of the mouths of the lions.[10] The piece has Eastern affinities, which Schaeffer has traced back to the Iranian plateau,[11] terming the specimen in question 'Mitannian.' It is just as likely, however, that the axe was the work of itinerant smiths, who, as the modern Suleyb or desert tinkers, had the freedom of the highways in the ancient Near East.[12]

In the tenth and eleventh campaigns, which were conducted continuously from 1938 to 1939, work continued in the residential area in the vicinity of the Ba'al and Dagon temples. Here Schaeffer was able to establish an important synchronization in Near Eastern archæology. A complete vessel of the Cretan 'Kamaresh ware,' dating from the Middle Minoan Period, was found in the same context as cylinder seals from the First Amorite Dynasty of Babylon.[13] As is well known, the beginning of the First Amorite Dynasty of Babylon must be lowered, in the light of recent evidence from Mari and Khorsabad, to the nineteenth, or even to the eighteenth century.

[*To be continued.*

[1] Schaeffer, in *Syria*, xix. [1938], 197.

[2] *Ib.*, 199 ff., fig. 3. [3] *Ib.*, fig. 28. [4] *Ib.*, fig. 14.

[5] This is apparent from the large preponderance of Aryan names of the Palestinian correspondents in the Amarna Tablets. Among the forty-six names here, of which thirty-five can be certainly identified, there are ten Aryan names as against three or four which are possibly Hurrian. We do not argue from this evidence that the Aryans in Palestine in the Amarna Period were the remnants of the Hyksos, but the evidence does suggest that the Hyksos invasion cannot be simply confined to one race, the Hurrians.

[6] Schaeffer, in *Syria*, xix. [1938], 316.

[7] Noth, 'Die syrisch-palästinische Bevölkerung des zweiten Jahrtausends v. Chr. im Lichte neuer Quellen,' in *ZDPV*, lxv. [1942], 9–67.

[8] *Syria*, xix. [1938], 321.

[9] One thinks of the passage in the *Krt* saga, 73–80//165–172, describing the sacrifice on the roof. In the same connexion the proximity of palace and temple is noteworthy.

[10] *Syria*, xix. [1938], P. xxiv. 1.

[11] Schaeffer, *Ugaritica*, i. [1939], 120ff., fig. 107.

[12] This is suggested by R. Maxwell-Hyslop in *Iraq*, xi. [1949], 90–130. Such socketed axes are distributed from Luristan, through North Mesopotamia (Nimrud and Chagar Bazar), and North Syria (Atchana and Ras Shramrā) to Palestine (Bethshan and Gezer). The earliest dated example is from Chagar Bazar, where it is dated by Mallowan, *c.* 1750–1600 B.C. (*Iraq*, ix. [1947], Pl. xli. 1.) The Syrian and Palestinian specimens are from the fifteenth and fourteenth centuries.

[13] *Syria*, xix. [1938], 279–280.

Listening to Sermons

By the Reverend A. D. Harcus, D.D., London

A word of explanation as to the scope of this article is called for. For over twenty years the writer was preaching Sunday by Sunday in the same church. Through force of circumstances there came a complete change and he found himself preaching to different congregations; and very often a listener. Not, one would hope, a critical listener but perhaps, because of his experience, a discerning one. So here is no attempt to cover the vast subject of preaching but rather a setting down of some of the things one has learnt by listening to sermons.

Structure. Let it be apparent. If there is to be a fault it should be by over-emphasis of the outline rather than otherwise. The preacher knows what message he is trying to drive home but not always the listener. The old-fashioned three heads of the discourse is sometimes spoken of humorously but it has its value. It does focus the mind and if the second and third heads are for the time concealed it arouses interest. One notices how across the Atlantic the art of 'titling' is fostered; a title is inevitable on every church notice board. That may not commend itself here and it can be overdone and defeat its purpose. The preacher, however, should know the title of his sermon and keep it steadily in front of him as he prepares. It will help to focus his thoughts and the result will be very apparent when the sermon is delivered. Quite definitely then as the first point of this article, a listener, or at least one listener, asks that the structure of the sermon should reveal itself as it proceeds. When the preacher is revising let him ask himself, 'Is my objective clear and manifest, are the steps taken towards it logical, carrying the mind of the listener with me?' Jesus said, 'I am the true and living way.' On the journey of life let this way be made clear to the traveller.

Variety. There is endless variety in the Bible and this should reveal itself in the sermons. The Christian Year, national festivals and occasions, the changing seasons, especially springtime and harvest, the life and work of the congregation, together with what might be called the needs of the individual, his sins, sorrows, doubts, perplexities. All these give a multitude of opportunities to the preacher. Of course, one knows he has his times of impoverishment, due to circumstances, moods, illness, but normally his material is ample. The listener asks that this variety should be reflected in the sermons from Sunday to Sunday.

But this variation should apply not only to the subject of the sermon but also to its construction. All the more that structure should be apparent in the normal sermon so there should be a complete difference every now and then. The Communion Service is an example. Sometimes the word spoken then could be in the form of a meditation, something which flows on and on, almost without structure or form. The traveller on his journey has come to a well, he has been led to the waters of comfort. What he desires is that water should be drawn up from the depths, the well of water springing up into everlasting life. 'And of his fulness have all we received.' The listener at that service craves for the fulness of the gospel. It may appear illogical, unexplainable, that which answers to no law of reason but it is just the truth that He 'loved me, and gave himself for me.'

Illustrations. So much could be written of the contents of the sermon, many details of what it should include. Reference is here made only to quotations and illustrations. If possible there should be in every sermon one quotation and one illustration. The phrase, if possible, is used as a caution lest the attempt is made to drag in either quotation or illustration. Whatever use they have depends on their being apt and telling. There may be difference of opinion on what seems a very limited use but certainly there must be restraint. There should be a storehouse of illustrations in the preacher's mind or in his reference book. They should be stored away and, all the more because they are telling, should not be used prematurely. An illustration will keep, perhaps improve by keeping, and the occasion will come for its use. What a value there is in the right illustration at the right time.

Breadth and Length. Let the preacher consider his congregation and note the sharp difference between the mind and outlook of to-day and the almost immediate yesterday. Modern communications bring men into contact with the ends of the earth. In knowledge, information, awareness, man can be a citizen of the world. During the week, perhaps that very morning, there has been news, perhaps momentous, often disturbing, and the mind of the listener is disturbed, he is uneasy as he sits in the quiet church. It is true to say that Sunday should be a different day, almost true that worship should be a way of escape from trouble. 'God is a refuge.' Worship is an entrance into another world, the world of eternal values beyond

space and time. 'The things which are seen are temporal; but the things which are not seen are eternal.' Having declared that as one of the basic truths of worship, let the mind of to-day's worshipper be considered. He is still in space and time, very much concerned about something he has heard; it may be that morning on the 'News.' His mind is in a tension, that is inevitable. What then does he ask of the preacher? Not always, perhaps not often, a sermon on current events, another edition of the newspaper, what might be called the eleven o'clock 'News.' Just the reverse, he wants to escape from it, but he must feel that the preacher is aware of the dilemma, that his mind is also in tension, dwelling on the eternities and yet discerning the signs of the times. Of course the service itself helps to solve the dilemma. The sermon is the direct concern of this article but the sermon cannot be isolated, indeed it should not be. The prayers of intercession will have revealed the preacher's mind, brought time and eternity into the right relationship, made the worshipper realize once again that 'God is a refuge and strength, a very present help in time of trouble.' And there is the right choice of hymns, one of these in words and music, sung in fellowship with other believers, can take the troubled worshipper right out of himself and help him to say with faith and courage, 'Thy kingdom come.'

Depth and Height. Here, indeed, is the problem facing the preacher to-day. This is not an age that encourages oratory, it is out of fashion, not in the mood of to-day, not even in politics. Where are the giants of yesterday, the question is asked in the churches? But if they were here, how would they fare? They would still be giants, but one imagines with a very different style. Has that weapon then gone, the weapon of oratory, and if so what is left to help the preacher? Modern preaching could be likened to a photograph—accurate, well informed, carefully prepared, but to be compared with a picture full of colour. It is on the surface, true, matter of fact. How, then, to get depth and height? The preacher faces the problem as he composes and writes in his study. It seems and perhaps is intended to be grey, matter-of-fact stuff. How can he get the truth the sermon undoubtedly contains across to the mind and especially the imagination of his hearers? As a man of his time he is afraid of the emotional. The fear is well founded in spite of, or because of, the fact that the cinema uses this weapon relentlessly. But is he wise in losing a powerful ally? He is in danger of depriving himself of an essential part of his equipment. The listener would bid him not to be afraid of the emotional. He should be wary of second-hand emotional stories but never of expressing his own feelings and using personal experience. Let him remember that the emotional often comes of itself. It is like happiness, there when it is not sought, a by-product. The one essential is truth. If it be true what the preacher is saying, then the emotional may take charge and it will be like the wind, it cannot be told whence it comes or whither it goes.

Two instances can be given to illustrate this unpredictable quality of a sermon. A preacher at an evening service with a very small congregation (the kind of service that so often perplexes and perhaps disheartens a preacher), but during the sermon he becomes aware, with a kind of sixth sense, that something is happening in the congregation. And afterwards, in the vestry, he discovered that something had happened in the mind and heart of one of the listeners to that sermon. It was a revealing experience and a continual encouragement for years after. When the preacher speaks of the love of Christ, he is speaking of that which has in itself breadth and length, and depth and height. The other instance is in the memory of a listener. It was a sermon by a well-known preacher and, as would be expected, it proved a competent discourse, well thought out and delivered. But in the course of the address the preacher used an illustration. In itself it did not seem to have any unusual quality, it was given quietly, with no highlights and certainly no emotion. The effect, however, on one listener was profound, it penetrated, it made the truth live. Sermon, text, and theme are forgotten but that illustration is a power in his life to-day.

The Unknown Factors. First is the preacher himself and his preparation. Books on preaching have made the necessity of spiritual discipline and preparation very clear, and it is not in the scope of this article to elaborate the point. But just because of his preparation or lack of it, an unknown factor enters into the sermon. It may be said that he knows his own routine and what place he gives to study and prayer, but what he does not know is the effect on the listener. The equation, the state of his mind and heart and the impact on the listener cannot be put down on paper. The connexion is there none the less; there is a quality in the sermon which depends on the spiritual preparation of the preacher.

The sermon is a proclaiming of the Word of God and this brings in the second unknown factor. Again much can be known and the effect estimated, for sermons differ in quality. What cannot be calculated is the power of the Word. In our Lord's Parable it is likened unto a seed. In the world of agriculture much is known, amount of labour expended, the nature of the soil, all these are known factors. The seed is always the miracle working power. For his encouragement the

preacher should read again and again Is 55 from v. 8. It is a wonderful passage with a wide sweep reaching from heaven to earth, taking the seasons in its stride and ending, 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' And St. Peter's word. 'But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.'

And the third factor, known and believed in and yet by its very nature unknown in its working, is faith in the power of the Holy Spirit. And Jesus said, 'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.' And again, 'When he, the Spirit of truth, is come, he will guide you into all truth.' And the constant prayer of preacher and listener is for the presence and power of the Holy Spirit in the sermon and in the heart of the hearer.

And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.

The Worshipper. The man in the pew is a listener and as such he has to be considered—his outlook, his circumstances, his environment especially to-day. He is not, however, only or even mainly a listener, he comes to church to worship. If he is only listening, then the preacher's task is to attract him, to hold his attention and interest him; but the approach to the worshipper is far different. This is no excuse for poor preaching, the pulpit always faces a challenge to give of one's best, with every care in preparation and delivery. But essentially the sermon is not meant to attract, it has to meet a need. That need is to some extent known. It is the joy of a long ministry that one knows the congregation, and so there comes what might be called the rhythm of congregational life, action and reaction, the spoken word and the response; how this rhythm carries a minister through the years. Even with those he knows best, however, there may be an unknown element concealed from him. And there are so many he does not know and in addition the stranger within the gate. Extremes meet in church—joy and sorrow, opportunity and the sense of frustration, hope and despair, and always youth and age. And they are all seeking a word of God. The Parable of the Seed and Soil is appropriate here, the conviction which gives the farmer his main incentive, that there is always good soil even allowing for the inevitable disappointments of the rock and the thorn. The analogy, however, breaks down if pressed too far, as all attempts to illustrate the spiritual in terms of the material must do. The good soil for the preacher's word may be indifferent soil from the point of view of the farmer. The good soil for the Kingdom of God can be that which is impoverished, it is to the poor that the gospel is preached. The Psalmist said, 'My soul thirsteth for God,' and the Beatitude should never be absent from the preacher's mind, 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled.' So long as there are men and women in church with varied needs, facing difficult problems and asking for guidance; so long as there are disappointments, sorrows, frustrations, despairs, so long will the preacher of the Word of God have his reward in knowing that the Word has fallen on good soil, bringing its harvest, some thirty, some sixty, some an hundredfold.

In the Study

Virginibus Puerisque

Multipliers

By the Reverend Charles M. Hepburn, B.D., Crieff

'He first findeth his own brother Simon. . . . And he brought him to Jesus.'—Jn 1[41f.].

This is Coronation year. There will be great celebrations when the time comes. In your town and mine there will be bunting and streamers in the streets and flags flying on the buildings, all sorts of flags. One such flag, in Scotland anyhow, will be St. Andrew's flag. Many of you will know what St. Andrew's flag is like. On a sky-blue background is a white diagonal cross, because of the legend that a Scottish King, Angus, once saw in a dream the white cross shining against the sky. One day a little fellow, who was learning the names of the different flags, said, 'I won't forget St. Andrew's flag. It is the flag with the multiplication sign.'

It was very well said, for a multiplication sign is a most suitable one for St. Andrew, who was

always a multiplier. St. Andrew never let an opportunity pass to multiply the followers of our Lord and Master. Just as soon as Jesus had won him over, Andrew with a real clan spirit hurried off and roped in his brother Peter, a very important bit of multiplication, for Simon Peter was afterwards Christ's foremost follower. After that, Andrew, whom somebody called 'the Introducer,' introduced to Jesus the little boy with the barley loaves and fishes. A little later again Andrew also introduced a number of Greeks. So, through Andrew's efforts, those who enlisted with Jesus increased greatly. It is said that afterwards Andrew went on missionary work as far as the Volga in Russia; the Russian naval flag used to be a blue St. Andrew's Cross on a white background. Ultimately St. Andrew died in Greece, where the Roman authorities grew so alarmed because 'believers multiplied' at such a rate, and at their orders St. Andrew was crucified on a diagonal cross. So the multiplication sign is truly a most appropriate one for St. Andrew.

I wish we were all as vigorous multipliers as St. Andrew. I wonder whether you've ever made any effort to multiply the number of those in Christ's Church by one or two or maybe more? One year in our Sunday School we tried a scheme to multiply it. At the start of the winter we sent out this card to all our scholars.

Our Sunday School calls
U
for Sunday first.
Come!
and be a Magnet and bring another.

Some one thought we said 'a Maggot,' and certainly maggots multiply all too swiftly. No, we said 'a Magnet,' and the next year we added a verse—

Be a Magnet
As before:
Be there yourself,
And bring some more.

I may say our multiplication idea worked. It increased our Sunday School not a little. I know this, too, that were we and all Christ's followers in our country as keen on multiplying, like St. Andrew, all the churches would be crowded as never before.

A Soft Answer

By the Reverend W. Beddard Smith, Reading

'A soft answer turneth away wrath.'—Pr 15[1].

It is now nearly eight years since the World War came to an end but perhaps the older boys and girls will remember how glad everybody was when the fighting stopped. Some of the happiest people were the prisoners-of-war, many of whom were in the Far East. They had been captured by the Japanese. Being a prisoner-of-war is never very pleasant but those who had been captured by the Japanese had a particularly bad time. They were ill-treated and sometimes tortured. Many died and others will never enjoy good health again.

Quite recently I read in the newspaper about an Australian, Michael Cavanough, who had been taken prisoner by the Japanese. He was made to work building the Siam railway. The prisoners who built that railway were treated worse than slaves. This Australian was so shockingly ill-treated that he was very bitter towards all Japanese.

Michael Cavanough is now, at the age of thirty-one, working as a waiter in the Canberra Hotel, the leading hotel in Australia's capital city. A short time ago the Japanese Ambassador Nishi and his family booked rooms there because their Legation home was not ready for them. The head waiter arranged that Michael should not serve the Japanese Ambassador and his family. But one morning by an oversight he had to serve them with breakfast.

The head waiter and the other staff, realizing the oversight, watched anxiously as Michael carried a tray to the table where the Ambassador, his wife, and beautiful daughter Miyoko were sitting. Michael put the teapot on the table, but, as Miyoko was about to grasp it, he exclaimed involuntarily in Japanese 'Be careful, it is very hot.'

Mrs. Nishi said pleasantly in English: 'Oh, you speak Japanese. Where did you learn it? Have you been to Japan?' Michael stiffened, and all the memories of the ill-treatment he had received from the Japanese came back to him, but he replied shortly: 'Yes.'

Mrs. Nishi asked: 'Did you like Japan?'

Michael gritted his teeth and replied: 'No, I was on the receiving end. I was sent there from the Siam railway.'

Then followed moments of embarrassment with Michael standing stiffly controlling his bitter feelings, until Mrs. Nishi said quietly: 'Oh, I'm so sorry. We have much to make amends for.'

In the Book of Proverbs we read: 'A soft answer turneth away wrath: but a grievous word stirreth up anger.' Mrs. Nishi gave 'a soft answer' and it softened the heart of Michael and destroyed his bitterness. Later Mrs. Nishi invited him to tea and he accepted. Mrs. Nishi might easily have given an angry answer and said that she had not ill-treated him. After all, she had not done him any harm herself. If she had given an angry

answer Michael would have remained bitter and angry.

Isn't it worth remembering then that 'a soft answer turneth away wrath'?

The Christian Year

THIRD SUNDAY AFTER EASTER

The Discipline of Loneliness

By Professor Norman H. Snaith, D.D.,
Wesley College, Headingley, Leeds

'O that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them!'—Jer 9^2.

This verse suggests that Jeremiah was trying to contract out of society. He said they were all adulterers, a crowd of treacherous men, and he longed to get wholly away from every one of them. Perhaps, at the time, he did actually feel like that. Every man of God feels like that sometimes, and not only God-fearing men, but decent-living men also, men who make no profession at all of religion. Such thoughts are understandable, but they are indefensible. They are understandable in so far as they are a godly reaction against sin and degradation. They are understandable as an aesthetic reaction against what is ugly and unseemly and mean. They are indefensible in so far as they have their roots in selfishness, in a desire to cut oneself off from the common herd from motives of self-preservation, whether spiritually, morally, aesthetically. It is true even here that 'whosoever would save his soul shall lose it.' The man who withdraws himself deliberately in order to save his soul alive will find that his 'lodging place of wayfaring men'—his cottage in the country—will become his tomb.

To keep oneself 'unspotted from the world' is a sound objective, and it should be the earnest desire of every Christian. But no man is going to accomplish this purpose by contracting out of society and leaving it to go to the devil its own way. The devil indeed has no more efficient servants in all the world than those religious people who interpret 2 Co 6^{17} as involving isolationism in civic and national life. It accomplishes the devil's purpose in two ways. It leaves him to work his own will in the affairs of men. And in the second place the isolationists will find, perhaps when it is too late, that in walling themselves off from men they have also walled themselves off from God. If our Lord Jesus had sought to keep Himself pure by keeping away from sinners, He would never have died on the Cross. There would have been no Incarnation, no salvation for sinful men, and we would, indeed, have been 'of all men most pitiable.' The God of the Christians is no God of deists who keeps Himself pure and holy by keeping Himself away from this world and all its sin. He shows His nature at its truest by being 'in Christ reconciling the world unto himself,' by taking 'upon himself the form of a servant,' by dying 'for us men and our salvation.' 'This man,' said the Scribes and the Pharisees, 'this man receiveth sinners and eateth with them.'

There is a loneliness which is good. It is a loneliness which leads to closer fellowship with God. Jeremiah is the outstanding example of this loneliness. By it he was disciplined into fellowship with God, so that, as much as any mortal man has ever done, he was able to 'open the Kingdom of Heaven to all believers.' It was Hosea who, through his marital experiences, realized that religion involved a personal relationship with God. It was Jeremiah, through a loneliness which was none of his seeking, who realized that that personal relationship must be individual.

Some men are made to stand alone. They are strengthened by having to fight a lone battle. The more they find themselves in a minority, the more certain they are that they are right. They thrive on contradiction. Jeremiah was not that sort of man. He hated to have to stand alone. As soon as he met with opposition he turned back on himself to wonder whether after all he was right. If the usual interpretation of Jer 1^{13-15} is correct, the prophet expected the Scythians to sweep down the coastlands and capture Jerusalem. He was wrong. Most scholars interpret Jer 11^{1-8} to mean that Jeremiah at first supported the Deuteronomic reforms, only to find later (Jer 8^8) that there was treachery at work, and that the priestly authorities were using the new regulations for their own private ends. And so he was silent (Jer 20^{7-9}), and refused to speak any more as a prophet in God's Name. But once more that strange compelling power of which he had been conscious all his life urged him on, still a lonely voice, calling to those who would not hear. All the time this compulsion was upon him to drive him to do and say things contrary to his own disposition—a friendly man who was friendless: born to be husband and father, if ever man was, but bidden to be neither (Jer 16^1): as true a patriot as ever lived, but compelled to counsel submission to the enemy. Everything he felt compelled to say and do drove him farther and farther into isolation from men. But just because he was a man for whom friendship and fellowship were essential, this loneliness from man drove him into fellowship with God. He first of all men could speak of a time when every separate man would know God for himself, every man 'from the least of them unto the greatest of them,'

'they shall all know me.' He could speak of a law that was to be written on every man's heart. He was able to do this because that law was written on his own heart. He could speak of all men knowing God because he himself had come in his loneliness to know God as none had done before him. Here is a loneliness that is good. And if loneliness from men is going to drive us into the company of God, then may God make us all lonely indeed.

But it is not every loneliness that brings us into closer fellowship with God. The Shorter Catechism states in answer to Question 1: 'Man's chief end is to glorify God, and to enjoy him for ever.' But what is this joy which is in part man's chief end? It is not that selfish joy in which man remains for ever closeted himself with God alone, content always to be possessing God, intent only on his own sanctification. This is 'using' God, and it is laid down rightly by the wise that God must be *frui* (enjoyed), but not *uti* (used). It cannot be understood too plainly that enjoyment of God which is centred always and exclusively on a man's own salvation is 'using' God. It is making God the subject of our own selfish desires. The true enjoyment of God does not consist in cloistered personal enjoyment of religious mystical experiences. The true enjoyment of God consists in following in the steps of Christ, in ourselves seeking to save that which is lost. The joy of Christ involved enduring the Cross and despising the shame. Here, in 'enjoying' God, the saying of our Lord is truest of all, that 'whosoever would save his life shall lose it.'

All men must cultivate a loneliness from things. We must achieve a certain detachment from them. We must learn not to depend upon them. In the words of Paul we must know how to abound and how to be in want. For some men it is possible to achieve this detachment from things, this loneliness from things, even in the midst of a multiplicity of business. There have been some who have sought this detachment in the voluntary surrender of possessions, in vows of poverty. Neither road is an easy road, for unless man comes to the end of the lonely road and finds a home of fellowship, he is a wanderer and lost indeed.

And ultimately we must all cultivate a detachment from people. Some have sought this in vows of celibacy. Whether there is wisdom in this, or salvation in this, is a matter of opinion. In any case, this way is not for all. For most of us, there are homes and families, places and groups in which, please God, we are never lonely. At the same time, there must be a detachment even from those who are nearest to us, a loneliness for every man, even from his wife; for every woman, even from her husband. Human friendship is good; human love is the best and greatest of all God's gifts to men and women. It can carry us through life, through all its successes and its failures, its anxieties, its perplexities, its tragedies. It can carry us up to the gates of death. But it cannot carry us through. There every man, every woman is alone. It is then that all depends as to whether or not in the days of our strength we have sought that loneliness from things and that loneliness from persons, which enables us to find ourselves, by ourselves, the company of God. This is the discipline of loneliness, that discipline which drives us through loneliness into the fellowship of God.

FOURTH SUNDAY AFTER EASTER

The Higher Coronation

BY THE LATE REVEREND T. TUDOR RHYS, B.A., B.D., HINCKLEY

'Behold, God himself is with us.'—2 Ch 13^{12}.

While the Coronation festivities are on, and we are busy paying our homage to our young Queen, I wonder whether we shall have time to catch a glimpse of the background of it all and give a thought to what goes on all the time in the wider world and farther reaches of history and in the silent sphere of the spirit! Let us, therefore, while there is quiet, turn our thoughts to the higher coronation—'Behold, God himself is with us.'

'God himself is with us!' What a remarkable discovery to have been made at that time and in that place! Not His proxy, not any substitute, not an image of Him or an idea—but 'God himself is with us.' And the small piece of literature in which that discovery is enshrined and has been transmitted to us is itself remarkable. Of course, the authorities point out that the incidents as recorded here may not have happened just so. But facts and the Truth are not always the same thing, and the Truth is often greater than any number of 'truths'—as any one of our Lord's parables may prove. This thirteenth chapter of Second Chronicles is in itself a drama. In it the forces of good and evil come into conflict with one another and we are left in no doubt about the outcome. These forces do not function as abstract principles; they are incarnated in two leading persons, in Abijah, King of Judah and in Jeroboam, King of Israel.

Abijah, King of Judah, is here the protagonist of the good. He is a believer in and a worshipper of the true and living God. Here you have a king who recognizes the rights of a higher Crown than human—'Behold, God himself is with us.' Jeroboam, King of Israel, on the other hand, is all that Abijah is not. He represents, as we would say to-day, the forces of anti-god. He appears in

the records ticketed with a label; 'Jeroboam, the son of Nebat, who made Israel to sin.' And his sin is that he does not recognize 'God himself' but only the substitute for a god, a proxy-god—he 'made two calves of gold . . . and he set up one in Beth-el, and the other put he in Dan.' That is an old, sad story. If there is, or ever has been, a race or tribe without any god at all, that tribe or race has yet to be discovered. If a man (or a nation) does not worship the true and living God, he always does worship some sort of a god nevertheless—power, possessions, pleasure, or just himself in some shape or form. And in this dramatic chapter there is a clash of these two opposing forces and we are allowed, with no respect for tender susceptibilities, a glimpse into the consequences.

Now let us look again at Abijah's discovery and apply its truth to ourselves. 'Behold, God himself is with us.' If that is true, if it is God Himself who is with us, then there are three things that follow.

(1) *We should always try to appear at our best before Him.* 'Behold, God himself is with us.' This higher crowning is a call, during this present Coronation, for an act of general consecration.

Yes, if it is 'God himself' who 'is with us,' then we should certainly try to appear before Him at our best. That is what Abijah did: 'But as for us,' he says, 'the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business. . . .' Here is a man, as well as he is able, at that time and in that place, trying to appear at his best before the God with whom he had to do.

For the sake of definiteness we can mention three of the relationships of life in which 'God himself is with us,' and not a mere substitute or proxy. 'God himself is with us' (*a*) in our private prayers. What a comfort—and a challenge—it is to know that! A working man had cultivated the habit of reading his Bible and saying his prayers at set times. He would prepare himself carefully for the occasion, putting on his best clothes. A friend began to tease him about it. 'If I were granted an audience with the King,' he replied, 'do you think I would appear before him just anyhow?' No! 'So much the more, then, will I always try to appear at my best before the King of kings and Lord of lords.' What a blessing it would be if, during this coming Coronation, there were to sweep over our beloved land, like a tidal wave, a sense of spiritual dedication.

And 'God himself is with us' (*b*) in our public worship. Here, again, we should always try, for the same reason, to appear before Him at our best. As Abijah did, in his time and place: 'And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table.'

All the means of grace available to us in our time and generation in our public worship are offerings made to God, to the 'God who is Himself with us.' Therefore they should be of our very best.

And 'God himself is with us' (*c*) in our personal struggles. 'Lead us not into temptation, but deliver us from evil.' There is more in that of content and meaning than we can tell, but there is surely this: that God helps those who help themselves. Since it is God Himself who is with us in our personal struggles we should, on our part, do our best and not leave it all to Him. We should lean on God. Yes, though not with all our weakness, but with all our strength. 'I have done all I can. I am at the end of my tether. So help me, God!'

All our best for God! And at this time we should remember the higher crowning and hearken to the call for a full and general consecration.

(2) Since it is 'God himself' who 'is with us,' *we should try never to hide our worst from Him.* Whatever tactical advantage Jeroboam sought to gain by his 'ambushment' manœuvre its spiritual significance was more deadly. When a man (or nation) is heading for destruction God sets all the signals against him. He did against Jeroboam and showed him the red light—but he would not look or listen. What if Jeroboam had used this opportunity 'to make a clean breast of it'! What if we used this time of our earthly coronation for this redemptive purpose! If we say that we have no sin, we deceive ourselves. But God is not mocked. 'And, behold, God himself is with us for our captain.' If that is so, if beyond and behind and above this earthly crowning we were to keep in view the higher coronation, then surely now is the time to answer the call for a day of national repentance.

(3) This is a call for a more courageous evangelism. *We should respond at our earliest to Him and urge others to do the same.* Abijah, the king who recognized the rights of a higher Crown, 'for, behold, God himself is with us,' ascends the hill Zemaraim and, with voice so amplified makes what we would call to-day a broadcast address. His voice carried so well that he reached not only the ears of his own men but those of his adversaries also. There are two points to this address. First, he makes a personal declaration of faith: 'And, behold, God himself is with us.' Then he turns to the wider field and makes an impassioned appeal to Jeroboam and to the men of Israel to amend their ways, and he gives to that renegade and upstart a second chance: 'O children of Israel,

fight ye not against the Lord God of your fathers; for ye shall not prosper.' Where is the message for us? It is an appeal for a world-wide evangelization. Abijah was concerned for more than his own people; his words from that hill-top, amplified and winged with passion, were meant to reach his adversaries also. Are ours, too? Let us not be too preoccupied with our own people and with our own friends—for God 'so loved the world.' Christ died for all.

FIFTH SUNDAY AFTER EASTER

Work

BY THE REVEREND R. LEONARD MALL, M.A., CRAMOND

'Not slothful in business; fervent in spirit; serving the Lord.'—Ro 12^{11}.

1. 'Not slothful in business,' or, as Dr. Moffatt translates it, 'never let your zeal flag.' 'Fervent in spirit'—one cannot improve on Moffatt's challenging phrase, 'maintain the spiritual glow' both in your worship which without that glow must die into dull formality, and in the workaday world where it is so hard to maintain the glow of spiritual power. 'Serving the Lord'—remembering that both the exacting ordinary business of daily work, with its wear and tear, and strain and stress, and the spiritual activities of life, such as prayer and worship, can render service, and equally necessary service to God. This text, then, may not unfairly be used as a challenge to us to relate in a new way our work and our worship.

Work covers a very large area of life, and the proportion of time and energy given to it is significant. Even in an age of shorter working hours the average man, working a forty-four hour week, is giving not more than one and a half hours a week to worship. Yet that preponderant emphasis on work seems to be of the ordinance of God. There is quite clearly a beneficent purpose behind this law of life, as any one will recognize who has observed either the demoralizing effects of prolonged unemployment or the sheer fecklessness of the empty lives of some who have no driving necessity to work. The exact conditions in which men and women spend this large proportion of their time, doing their daily work, are of the very greatest importance for our faith, for it is there the spiritual glow of worship has to be maintained, amid the clatter of machinery in the factory, in the office among the files and the ledgers and the letters, against the background of the constant tap of the typewriter, and the ringing of the telephone, in the shop, with all the problems of rationing, shortages, and purchase tax, to say nothing of the difficulties involved in serving the public—there, in playing their own several parts in the complex machine of production and distribution, real people are challenged to be 'not slothful in business . . . serving the Lord.' What is more, it is the thought-world, the categories, the scales of values, the practical problems of this workaday world of industrialized society that real folk carry with them, willy-nilly, when they come into the sanctuary to worship. Rogation-tide is surely a good time to face afresh the task of relating work and worship more rightly to each other, in the service of the Lord.

2. What are the present relationships between work and worship? The answer can be given in terms of the phrases in our text. It is largely a matter of punctuation. In the Authorized Version the passage is actually punctuated with a semicolon between the phrases, but there is an increasing tendency to put a full-stop between work and worship. There is a definite change of gear, an unmistakable passing from one side to another of a very real gap, in going from the service of the Lord to being not slothful in business. And as for maintaining the spiritual glow, every one of us knows there is nothing harder. Somehow between Sunday night and Monday morning the circuit gets broken, and no power gets through to maintain the glow. Yet the power should and must get through as every one realizes. The man in the street is recognizing this fact when he complains about the 'hypocrites' who wear one character when they are at worship, and something very different, in his experience, when at work. The man in the pew realizes it when he feels that Christianity as a spare-time activity is most unsatisfactory, and that the faith he professes ought to touch the whole of life much more than it does. There are phrases in the New Testament that ring right home to the heart of present problems. 'Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.' Why is that spirit not getting to grips more than it is with difficult working relationships? What is there about modern business and industrial life that deadens the spiritual glow, and acts as a non-conductor of spiritual energy?

3. Certain tendencies, contributing towards this total result, are plain enough. There is *the tendency to depersonalize relationships in industry*. Christianity is eminently a personal affair, it makes an individual right with God, and so lets loose into all his personal relationships a new spirit that transforms them. It does not operate on things or manipulate materials, it changes people. Now things are in the saddle, and ride men. More and

more the Great Powers tend to become machine-ridden civilizations. Why were the casualties in the last War so much lower than in 1914–1918? Mainly because this was a war not of men but of machines and materials. The Soviet civilization, centering on Red Square in Moscow, is not the only one to substitute a tractor for a religious statue, to put a machine in the place of a personal object of personal devotion. The ideal aim in our world for any complex organization is that it should operate 'with machine-like efficiency.' But Christianity does not think of God as a Master-Mechanic or a Chief Engineer; it must call Him 'our Father.' It must insist on speaking in personal terms—love, trust, forgiveness, gratitude are its native language, and it can speak none other. This depersonalization is resulting in the loss of some of the personal sentiments which held together the fabric of the working day. An old engineer in Ayrshire once told his minister how there had come into the locomotive works where he had spent all his working days a locomotive used for shunting operations in the yards of a great foundry. It was in for repair for the first time since it was sent out new fifty years before. 'I told some of the young lads,' he said, 'how proud I was to think that as a mere boy I had helped to build that engine, and what a thrill it gave me to think it had lasted so well. They just laughed at me and told me I was mad. They've no time for sentiments like pride in a job, loyalty between worker and worker and between workers and employers, or the sense of belonging together in something worth doing. A job is just a penny-in-the-slot machine. You pay in your work, no more than you can help, and you pull out the drawer and lift your pay packet, and that's all.' Personal relationships are being weakened now a man may work in a huge firm, never seeing or dealing with his real employers.

The sense of responsibility for work done is being destroyed in the same way. When a man spent all his life as the carpenter in the same small town, be it Nazareth, or Nairn, or Nantwich, his work stood there for all to see, an abiding satisfaction or a reproach to himself. Now a joiner on a housing scheme may fit a mass-produced door in Edinburgh, and do it badly this week, but he will move on next week to another scheme in Leeds, and may never see his own job again. The same result is produced by the kind of assembly line job where the worker does one tiny part, but has nothing to do with the finished article. Then there are tasks whose whole setting is at variance with any glib teaching about God's interest and concern.

Not least there is *the sense of a fundamental denial of the Christian estimate of a man's worth and value*, the sense at times of being merely a cog in a vast machine, and at others of being caught and drawn in and crushed, in the grip of implacable, impersonal economic forces that hold and may crush employer and employee alike. Nor can we forget the strange conflict set up in the minds of men who daily handle great power, perfectly harnessed to some mechanical purpose, and face at the same time the continual powerlessness of average human nature to handle problems of personal living. No wonder a job is regarded more and more as just a means of making enough money to find interest and entertainment outside the job itself, which seems to so many to impart no sense of worth, or purpose or satisfaction.

4. That being so, how can we renew the connexion that used to exist between worship and work? First and foremost we require the imagination to take seriously the great theme of the Incarnation. The whole story is that of the breaking down of the barriers between the sacred and the secular, it is the coming of God into the ordinary and the everyday, it is the beginning of that process of the 'rending of the veil' which was made complete when Christ died on Calvary. We must learn to take seriously, alike in its challenge and its comfort, the great message of the twenty-eighth verse of the eighth chapter of Romans, in Moffatt's translation, 'Those who love God . . . have his aid and interest in everything.' We must apply that truth, not in any sentiment of pious platitude, but with complete realism. Between the ages of fifteen and twenty-five many people, perhaps most, make three momentous choices, the choice of their partner for life, the choice of the job they are to do in life, and the choice of whether or not to give their final loyalty to Jesus Christ in the membership of His Church. The last is obviously a 'sacred' choice, the first is a choice on which the seal of 'sacredness' is still normally set in Christian marriage, but the central choice badly requires to be restored to a setting of sacredness.

Every method by which the sense of God's aid and interest can be brought back into the choosing and doing of one's business in life is to be welcomed and fostered. At Camus in the Isle of Mull the Iona Community maintains a salmon fishing station to which parties of lads go in the summer. One week they may come from Rugby School, the next from Borstal. There they live together and work together, and there they worship each day, morning and evening, in the raftered loft which was the store for the fishing gear. The Holy Table is a box covered with a fishing-net, the seats are old barrels cut out. On Sundays the lads cross to share in Communion in the Abbey of Iona. At that service loaves of 'common' bread are laid on the Table of lovely green marble and consecrated along with the sacred elements. They are

then taken back to Camus and eaten at a normal meal. Such blessing of the ordinary is what is so sorely needed. Upon this sanctifying of the secular so much else depends. There is ample room for the holding of services by Industrial Chaplains, or groups of workers, in the places where men work, that worship may be brought to bear directly upon work. But this other truth lies deeper and is more fundamental — to perform a secular duty from a religious motive is true worship, to be 'not slothful in business' is one of the best ways of 'serving the Lord.' It is said that when Columba brought the gospel to Scotland it was a gospel that touched life at every point, it meant not only real faith and right worship, but education, art, healing, better agriculture and fishing. Columba used to insist on making the 'saving sign' of the Cross over all of life. He made it over the pen before one of those lovely manuscripts was written out, over the bread and wine consecrated for Communion, over the pail into which the cows would be milked, over the seed to be sown in the good earth, over the nets to be cast in the sea, over the brave little boats before they set forth on stormy seas. There, surely, is the secret of recovering and maintaining amid the noise and rush, the strain and stress, of the world of work and business the much needed spiritual glow.

SUNDAY AFTER ASCENSION

The Necessity of Prayer

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'For your Father knoweth what things ye have need of, before ye ask him.'—Mt 6^8.

If we have any mettle in us at all, we cannot look at the world in its present sickness without wishing to do something to help it in its distress. There is one thing which we in the Christian Church, and we alone, can do towards this end: we can pray. Through our prayers the tide of evil which threatens to engulf the world can be halted; the temper of men can be altered; a rain of benefits for future generations can be secured; the whole course of history can be changed because God's forgiveness, as well as His judgment, is worked out in historical action.

Is this not, however, where the Church of our day is failing the world so badly? Look at the large percentage in our churches who take no regular part in the public prayers of the Church at its worship as though nothing came of these, despite the fact that Monica Baldwin was taught by the Roman Catholic authorities that the prayers of the Church at its worship are more effectual than the private devotions of a saintly individual. And look at the even greater number within the Church's walls who have renounced private prayer as a childish delusion.

How are we to account for this neglect of prayer on the Church's part when, through its devotions, so much could be done to cure the world of its sickness? Is it not, in large measure, due to the fact that even Church folk in our time feel no necessity for prayer in view of God's omniscience? If a shaft of light be allowed to fall on a glass prism the phenomenon known among scientists as the spectrum is seen—a band of light of different hues. This reveals that light is composed of different types of rays, each with its own peculiar properties. Among those groups are to be found the X Rays of light which have the property of being able to penetrate the human frame and reveal its inner constitution. When John declared that 'God is light' he was more right than he knew. That means among other things that God can read the lives of all of us as an open book, and it is futile to endeavour to conceal anything from Him. But, if God is as omniscient as that, then wherein lies the necessity of prayer? If we came across a lost child in the street we should not wait until it solicited our aid. As soon as we guessed its predicament we should rush to its aid whatever the cost to ourselves. Why does God not do likewise? If He really does love us men to distraction; if He knows what we have need of before we ask Him, then what demand is there for prayer? To multitudes of men, including not a few in the Church itself, it is quite unnecessary. This is the serious delusion which must be dispelled if the Church of our day is to intensify its prayer life and so play its part in saving the world. And how is that to be done?

For one thing, we in the Church must see that prayer is necessary, even though God knows what we have need of before we ask Him, because it keeps our sense of indebtedness alive. In one of Dostoievsky's novels a young fellow is wrongly charged with murdering his father. He decides to accept the sentence of twenty years' imprisonment in Siberia without appeal, for he believes, in so doing, he will redeem the real murderer. His younger brother, who has deeper insight into human nature, pleads with him to take another course. He warns the would-be vicarious sufferer that should he make no appeal there will come a time when his sufferings will be too much for him, and in his agony he will turn to God and cry, 'Now I'm quits!' But no man can ever be quits with God. His goodness to us is so overwhelming that no goodness, no service, no suffering of ours can ever make up for it. So hopelessly are we in

God's debt that Jesus told even His disciples, who were going to give up home, career and life itself for the sake of Christianity, to pray every day, 'forgive us our debts.' Let any man lose the sense of his indebtedness to God and he is in mortal danger. It is not only that such a person becomes numbered among these pitiful beings, the unthankful of the earth, but he becomes cynical in time of suffering; taking up the attitude that such blows of misfortune should never fall on him because God owes this favour to him. The supreme way the sense of indebtedness to God is kept alive is through prayer. It is by the very act of asking God for something, which He knows full well we stand in need of, that we are reminded that God does not owe us what we request; and thus that admirable spirit of indebtedness is created in us which was found in Robert Louis Stevenson, who said that there were times when he felt he could not ask anything more of God for He had given him so much already.

Moreover, we in the Church must see how essential prayer is, despite God's omniscience, for that is how our love towards God is inflamed. God is not content merely to touch our minds and get us to believe that He exists. As James reminds us, the very devils even do that. God seeks to move our affections as well, and to create what Charles Lamb called 'a double singleness' between Himself and us. It is only through such passionate love on our part for God that our hearts, minds, and wills chime in harmony with His; for, as Canon Raven truly reminds us, 'we always become the thing that we love.' When we look at the greatest Christian saints the world has known we find that prayer has been indispensable to their consuming passion for God, not only prayer at its high level of allowing the waves of God's grace to flow over them as they waited on Him in passive silence, but also prayer at its lower level of asking Him for this and that. Something sacramental takes place even in the utterance of a need to God and His response to it, though He has known our want beforehand.

Again, even if the all-seeing God is well aware of our every requirement, we in the Church must see that prayer is, nevertheless, necessary if we are to be free. When God created man He could have made him either a robot who would do exactly as he was told, or a free personality who could defy Him. In His wisdom God chose the latter course. Man is free. But has it ever occurred to you that, to be really free, man must have the liberty of rejecting any gift of God no matter how desperately he may stand in need of it? When that arch sceptic, Voltaire, was dying, a Roman Catholic priest went to his bedside and offered him remission for his sins. Voltaire rallied, asked the priest from whom he came, and when the man answered truly that he came from God, what did the noted unbeliever do but merely demand cynically, 'Sir, show me your credentials'! And so, even in his most critical hour, Voltaire took the forgiveness of God and threw it back into His face. This, alas, is what men of our day are doing with all God's noblest gifts. His pardon, His love, His power, His comfort, they are hurling back at Him; and such treatment He must stand if man is to be free. He cannot force any gift on him. What other course has God open to Him but to wait with infinite patience until man sees his own need, desires some gift that God alone can create and give him, and expresses his desire in prayer, even though God has seen all along how much he required the very thing he asks for?

It was that saintly soul, Christina Rossetti, who, when she found herself looking with scorn and harsh criticism upon a fallen creature of her acquaintance, pulled herself up by saying:

> Clearly his own fault. Yet I think
> My fault in part, who did not pray
> But lagged and would not lead the way.

It is something of her sensitive, vicarious conscience that all of us in the Christian Church need to acquire so sorely to-day. It is imperative to see that the world's sickness is partly our fault through our wicked neglect of public and private prayer, and that this earth will be delivered from its perilous plight by a new intensity of prayer life in the Church. There is little hope of that, however, until our minds have been cleansed of the obnoxious heresy which has polluted them, namely, that there is no necessity for prayer because 'your Father knoweth what things ye have need of, before ye ask him.'

Recent Foreign Theology

Pre-Islamic Arabian Religion. Professor Ryckmans has published separately his chapters on the Religions of Arabia in pre-Islamic times,[1] which appeared in the fourth volume of the large collective work *Histoire Générale des Religions*, edited by Gorce and Mortier. Reviewers commented particularly on the excellence of these chapters, which offer an important survey of what is known on this subject. Professor

[1] *Les Religions Arabes Préislamiques* [1951]. Bibliothèque du Muséon, Vol. 26. Publications Universitaires, Louvain.

Ryckmans deals with his theme on a regional basis, treating of Central Arabia and then of Northern and finally of Southern Arabia, and utilizing such information as has been preserved in Islamic writers and what can be gleaned from surviving inscriptions. He treats of beliefs and institutions, and gives short accounts of all the divinities of whom we have knowledge. The notes are collected at the end of the volume and there is a most valuable bibliography. A few pages at the end give Addenda that did not stand in the first edition, and there is a supplementary bibliography. Altogether this is a most welcome volume.

Ecclesiastes. The Jewish scholar, Dr. A. Neher, of Strasbourg, who recently published a work on Amos, has now issued a little study on the Book of Ecclesiastes.[1] He first states the familiar problem posed by the two points of view represented in the book, the pious and the pessimistic, and then offers what he describes as a brief panorama of the exegetical history of the book. An extraordinary variety of view has been held, and there still seems little sign of any agreed solution of the problems of unity. Dr. Neher takes little account of English work, but makes up for this by the attention he gives to Jewish work. In the chapter which he devotes to his own interpretation of the unity of the book, he gives a characteristically Jewish, almost midrashic, study in which the leading ideas of the book are related to the names and fortunes of the three sons of Adam. A final section deals with the terms for Time used in the book. Dr. Neher's work has a charm of style which adds to the pleasure of reading it.

Christianity and its Background. The second volume of the comprehensive Dutch work, of which the first volume has been mentioned in 'Recent Foreign Theology,'[2] has now appeared, and it maintains the high standard of scholarship and of excellence set by the first.[3] Thirteen writers contribute to the volume, and the subjects with which it deals include the historical background of the Early Church, the New Testament and Early Christian Literature, John the Baptist and the Mandaeans, the Mission of Jesus and of the Early Church, the Life and Worship of the Early Church, and Christianity and Gnosticism in the post-Apostolic Age. Each section is furnished with a short Bibliography, and the whole offers a reliable introduction to modern work in this wide field. The editors, Professors J. H. Waszink, W. C. van Unnik, and Ch. de Beus, are to be congratulated on bringing this work to completion, and on assembling within two modest volumes so vast an amount of knowledge on the background of Judaism and Hellenistic culture out of which Christianity arose and in which it grew, and on the message and the life of the Early Church.

Analecta Lovaniensia. This series of studies finds frequent mention in these columns. Professor Coppens has now published the twenty-first issue of the second series, which was begun after the War, containing two quite separate studies.[4] The first gives a careful account of the views of Aage Bentzen, as contained in his book, *Messias, Moses redivivus, Menschensohn*, followed by some examination of those views. Father Coppens welcomes much in Bentzen's book, and, while he has reserves at some points, finds himself in a surprisingly large measure of agreement with the Danish scholar. In the second study an article by Father A. Lefèvre, arguing for the distribution of Gn 2–3 between two authors, is examined and its thesis rejected. The acuteness of mind which is apparent in all that Father Coppens writes can be found in both these studies, of which the first is particularly to be commended, and all who are interested in Messianism and eschatology—here rightly distinguished—should read what he has written.

A New German Hebrew Grammar. Shortly before his lamented death Oskar Grether wrote to me about a Hebrew Grammar which he had prepared, and the difficulties in the way of its publication. That work has now seen the light,[5] and it will be a boon to students of Hebrew who read German. It is beautifully printed and clear in its arrangement. The introductory section on the general principles which must be mastered is much longer than is usual in our books, though a thorough mastery of these will carry the student a long way over his difficulties. Then follow Accidence and Syntax, simply but systematically studied, and fifty valuable pages of paradigms. The exercises are then gathered together, instead of being distributed amongst the grammar, and three vocabularies end the book. The first is arranged in the order of the exercises; the second consists of

[1] *Notes sur Qohélét* [1951]. Les Editions de Minuit.

[2] Cf. The Expository Times, lxiii. [Jan. 1952] 127.

[3] *Het oudste Christendom en de antieke Cultuur*, vol. ii.: *Leven en Denken van de Oud-christelijke Kerk tot Irenaeus* [1951]. Tjeenk Willink, Haarlem; Fl. 45 for the two volumes.

[4] *Miscellanées Bibliques, xxiv. Où en est le problème du Messianisme? L'Unité littéraire de Genèse ii.–iii.* [1951]. Publications Universitaires de Louvain, and Desclée de Brouwer, Bruges and Paris; Belgian Fr. 20.

[5] *Hebräische Grammatik für den akademischen Unterricht* [1951]. Evangelische Presseverband für Bayern, Munich.

further words arranged according to their grammatical form; while the third is alphabetically arranged. All three vocabularies are Hebrew-German, and there is no German-Hebrew list. This is essentially a student's text-book, and it is excellently adapted to its purpose. It is to be deeply regretted that its author did not live to see it published.

Rabbinic Essays. The Alumni of the Hebrew Union College in Cincinnati have published a handsome volume in memory of Professor J. Z. Lauterbach, who died in 1942.[1] This volume consists mainly of a reprint of some important articles which Lauterbach published, and an appreciation of Lauterbach by Solomon Freehof, and bibliography of his writings by W. E. Rothman. The published essays appeared at widely separated dates, ranging from 1913 to 1936. The first deals with the origin of the Sadducees and the Pharisees, and presents the view that the Sadducees were the older party, and the Pharisees were the reforming lay leaders. The next essay treats of the controversy between Pharisees and Sadducees as to whether the High Priest should put the incense on the fire in his censer before entering the Holy of Holies or after, and argues that the aim of the Pharisees was to overthrow superstition. The third essay deals with the teachings of the Pharisees, who, the author complains, are so often unjustly treated by Christian writers, while the fourth maintains that Midrash is older than Mishnah. The remaining previously published essays deal with the Ethics of the Halakah, emphasizing the humane character of some of its provisions, and with Tashlik, or the practice of praying beside a river (cf. Ac 16^{13}). The two essays published here for the first time are devoted to a study of the Jewish customs connected with the Sabbath, and to Jesus in the Talmud. All are very learned essays by a distinguished Jewish scholar, and those dealing with the Pharisees are likely to be of particular interest and value to many who are not Jews. Travers Herford, whose own writings contributed so much to the understanding of Pharisaism by Christian scholars, acknowledged his especial debt to Lauterbach.

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[1] *Rabbinic Essays* [1951]. Hebrew Union College Press, Cincinnati; $5.00.

Contributions and Comments

A Note on Psalm lv. 14 (13) (כְּעֶרְכִּי)

The Revised Version translates, 'But it was thou, a man mine equal': Moffatt, 'an equal of my own'; Jerome, '*unanimis meus*'; the Septuagint, *ἄνθρωπε ἰσόψυχε*; and so on. But these translations are difficult to justify, either from the Hebrew or from the sense, and not least if the Psalm be taken, according to the title, as King David's. A good occasion can easily be found for it, with Absalom advancing upon Jerusalem, and David abandoning it; but even in such a crisis David was hardly likely to call Ahithophel, or anybody else, his 'equal' (*v.* 14). Nor again can this meaning easily be read into the word itself, which is a prosaic one, signifying some sort of assessment, and there is no parallel for taking it figuratively of equality in other respects, and least of all in regard of David, in whom the Psalm seems to find its most plausible application, even if a contemporary date were rejected for the actual composition.

Under these circumstances I venture to suggest the change of כ to ב, which is acknowledged to be a simple and easy one. There are several roots ערב; the one I have in mind is No. III in *The Oxford Dictionary* (BDB), rendered 'be sweet, pleasing.' The derived adjective occurs only in Pr 20^{17} ('Bread of falsehood is sweet to a man' [R.V.]) and in the Song of Songs 2^{14} ('For sweet is thy voice' [R.V.]). I would translate:

> Nay, 'twas thou, a man that was my delight,
> Mine intimate friend.

It is evident how much better with this rendering is the parallelism between the two half-lines, and how well it prepares us for the verse which follows. I should be inclined, however, to postpone the last two words of *v.* 15 till after the explosive outbreak which begins *v.* 16, and which seems best divided into three words, so as to preserve the *qinah* (3 : 2) pattern of the Psalm: 'Let death come upon them unawares,' that is, more literally, 'come deceitfully upon them.' I am following the Qᵉrê with *The Oxford Dictionary*, *s.v.* נְשָׁא (BDB: עלימו יְשִׁיאֵמָוֶת). It has good support of all kinds, including the Revised Version, which has 'let death come suddenly upon them.'

In 15c we have a regretful allusion to a sacred procession, as in Ps 42^{6}: and in 16b an allusion to the fate of Korah and his company in Nu 16^{33}.

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Luke xxii. 31 f.

In The Expository Times, lxiv. [January, 1953] 125, the Rev. F. J. Botha criticises my statement concerning Lk 22^{31}: 'The surprising and ungrammatical *ὑμᾶς* . . . is difficult to explain except as an echo of the *ὑμᾶς* in T. Ben. 3^{3},' which I made in my article on 'The Influence of the Testaments of the Twelve Patriarchs upon the New Testament' (The Expository Times, lxiii. [May, 1952] 256–257). The point of Mr. Botha's criticism is that another explanation is possible. Of course I do not deny this. I merely affirmed that any other explanation presents difficulties; and I adhere to this statement.

(1) The use of the emphatic and reiterated singular vocative, 'Simon, Simon,' followed by the plural (*ὑμᾶς*), which is followed in turn by the singular (*σοῦ, bis, v.* 32a), is, if not ungrammatical, at any rate a violent and ungraceful use of grammar, which is very surprising in so good a stylist as Luke. The instances cited by Mr. Botha (Lk 11^{39} Ac 5^{9}) do not jar in the same way, because there is no singular vocative involved. (The same could be said of Jn 1^{51}). What one would have expected Luke to write in 22^{31} is *σε καὶ τοὺς ἀδελφούς σου*, or some similar expression. But even then other difficulties would remain.

(2) Is it conceivable that Jesus affirmed that all the disciples would be tempted, but that He had prayed for only one of them (*v.* 32a)? Are we to believe that Jesus was less than Christian—less Christian than, for instance, Paul, who prayed always for *all* his friends (*e.g.*, 1 Th 1^{2}, Ro 1^{9})? Some commentators gloss over this difficulty by saying that Jesus had prayed *especially* for Peter. But the word 'especially' does not occur in the Greek. All that we have is the stark contrast between the disciples who are to be tempted and the one favoured disciple for whom his Master had prayed. Mr. Botha seeks to evade the difficulty by saying: 'whereas Satan wishes to sift the group of apostles as such, Jesus has prayed for Peter personally.' What does this mean? Does it mean that Jesus had prayed for the others *impersonally* (how does one pray for people impersonally?), or that He had not prayed for them at all?

(3) Luke seems to be conscious of the difficulty in the picture which he has created, and *v.* 32b is an attempt to mitigate its harshness. But, as J. M. Creed points out in his Commentary on *The Gospel according to St. Luke* (*ad loc.*), *vv.* 32 and 33 contain striking verbal echoes of 2 Regn. $15^{20.\ 21}$ (David and Ittai on the way to the brook Kidron). It would appear, in fact, that a good deal of literary reminiscence has gone into the construction of this passage; and, if *vv.* 32 and 33 echo the Old Testament, it is not unreasonable to suggest that *ἐξητήσατο ὑμᾶς* in *v.* 31, echoes *ἐξαιτήσωνται ὑμᾶς* in the Testament of Benjamin 3^{3}, Satan being the subject of the verb in Luke, and the spirits of Beliar in the Testament of Benjamin, and the verb itself being a *hapax legomenon* in the Greek Bible.

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Entre Nous

Religious Education: The Present Position in Scotland

Previous articles in this series have dealt with the principles and methods of religious education in the class-room, the aim of adult understanding towards which our teaching must be directed, worship in the day school, Biblical archaeology, and the missionary lesson.

In shaping our aim and policy in religious education, however, we must also take into account the children's knowledge of the Bible, or lack of it, their interests, background, and experience. A number of difficulties fill the debit side of the page in teaching this subject in Scottish schools to-day. The Bible period is often the first period of the day, and 'goes with the register.' A teacher who has to cope with the register, milk money, children straggling in late, and the early morning feeling, may be thankful enough to tell the children to read the Bible quietly to themselves. Often the surroundings are entirely inimical to worship. Many teachers are hesitant about teaching Bible lessons because they do not feel competent in the subject. Some are frankly indifferent. In the Secondary School every moment of time in the upper classes must be devoted to the 'highers' subjects, and as Bible is not one of them, time is filched from the Scripture period for extra coaching in mathematics or English. Again, the teacher may feel inadequate to deal with the questions posed by the critical minds of the upper forms.

There is a growing feeling to-day that these classes should be taught by a specialist in Biblical studies.

On the credit side it can be said that some teachers are tackling Bible teaching with determination and conviction, and with strong encouragement from the headmaster, on whose co-operation a great deal depends. According to the Scottish Education Act of 1945, the subject may be taught at any part of the school day, instead of during the traditional first period in the morning. This enables headmasters to use the services of members of staff who are sympathetic or who are specially qualified to teach Scripture. In the Teacher Training Colleges of Scotland instruction in religious education is given not only to all students preparing for work in the Primary and Secondary class-room, but also to students taking technical handwork, physical education, and art, music, and commercial subjects. An increasing number of graduate students every year take the University course in Biblical Studies which leads, after further special training at the Training College, to a Diploma in Religious Education. Dr. J. W. D. Smith's text-book, *An Introduction to Scripture Teaching*, sets forth invaluably before the often confused teacher-to-be the aim of religious education, the message of the Bible for the teacher, and the problems of Scripture teaching. The Primary School Handbook, *Teachers' Notes on the Syllabus of Religious Education*, helps to guide the Primary teacher through the syllabus, showing not only the background of various lessons, but also the unifying theme which binds them in one. In both Glasgow and Aberdeen, societies of teachers interested in religious education hold regular meetings to discuss the progress of their work and to share class-room experiences in teaching the Bible.

The school time-table allows for the subject, the Training Colleges provide for it in a crowded curriculum, excellent hand-books are available as guides. The fundamental problem remains for the individual teacher: What do we mean when we say the Bible is the Word of God? All teacher training, text-books, and class-room methods must be a means to an end, that boys and girls shall come to make a personal response to the Word of the Living God which is personally addressed to each one of them. The Bible must be so taught that, as Coleridge said 'It *finds* me.' If that fundamental problem is not honestly faced and grappled with, no amount of factual teaching of Scripture stories will enable the children to answer the questions and solve the situations which will confront them in adult life. It is not enough that they shall know *about* Jesus, and admire Him as a great and good man who lived long ago, like 'John the Baptist or Elias, or Jeremias, or one of the prophets.' They must come to know Him personally, that they may say: 'Thou art the Christ, the Son of the living God.'

Look again at one snapshot of the present problem. Recently the writer asked some sixty boys who had just left the top class of Secondary Schools all over Scotland to set down briefly 'Why I read the Bible,' or, 'Why I do not read the Bible.' Almost every one of these youths was connected with some Christian youth organization or other. A fair proportion were Church members, some were Sunday School teachers. The following points were made again and again in the replies:

(1) 'The Bible is too difficult to understand.'

(2) 'In a decent home a child is brought up to know the difference between right and wrong, and according to conventions which are based on the Bible. If a man can go through life believing in God and doing what is right, does he need to read the Bible?'

(3) 'The Old Testament has some interesting stories in it, but all that will be helpful to us to-day are the Ten Commandments and the Proverbs. The rest is merely ancient Jewish history.'

(4) 'The Bible seems to me a very dull book. At school we were made to learn verse after verse by heart. Many of the stories are fantastic and completely untrue, such as Jonah and the whale, Adam and Eve, the Ark, etc.'

(5) 'Christianity is not a text-book subject, and does not consist of knowing passages of the Bible.'

(6) 'I read the Bible because I have to, as a Sunday School teacher, to get background for lessons. But apart from that I don't read the Bible, because I don't see that it has any connexion with modern, everyday life.'

These are typical, frank statements by young people leaving our schools to-day. Before we congratulate ourselves on an adequate syllabus, on diplomas in religious education, on school chaplaincies, on the statutory provision for teaching the Bible in school, we must face the present position, accepting, not deploring it. When a young man, who did know his Bible, came running and kneeled before the Lord, 'Jesus beholding him loved him.' His love is no less for those to-day who, puzzled by or indifferent to the Word of God, still seek the answer to the eternal question: 'What shall I do that I may inherit eternal life?'

DONALD M. MCFARLAN

Jordanhill Training College, Glasgow

Aids to Teachers

One thing is quite certain nowadays—that the person giving religious instruction either in Day

School or in Sunday School does not lack for aids in teaching. A selection of such aids is before us now. *The Education of Souls*, by Canon J. R. Lumb (Faith Press; 6s. net), is, according to its own sub-title, a new approach to religious education. Rather it would be truer to call it a recall to the eternal essentials. As a definition of Religious Education Canon Lumb quotes with approval the Papal Encyclical of 1929. 'The proper and immediate end of Christian Education is to co-operate with Divine grace in forming the true and perfect Christian; that is, to form Christ Himself in those regenerated by Baptism.' For him the two essentials of Religious Education are grace and truth. He therefore has no use for that type of Religious Education whose appeal is 'to the *intelligentsia* of parish life, to the kind of people who at the public library use their non-fiction ticket'—perhaps a rather unfair criticism of ordinary Religious Education. That kind of education can only issue in a new Gnosticism. The need is grace. True education is not drawing human knowledge out but pouring God in. True education is co-operation with the Holy Spirit to produce the character of grace. Very finely Canon Lumb says that every child represents a hope of God and every saintly soul an unveiling of God. As we read this book we were reminded of the saying of Agesilaus of Sparta, which Plutarch records. The Spartan king was asked, 'What shall we teach our boys?'; and answered, 'That which will be most useful to them when they are men.' This book has an emphasis which is needed.

What the Church Teaches, by the Rt. Rev. A. W. F. Blunt, D.D., Bishop of Bradford (Religious Education Press; 2s. net), is a reprint of a Penguin volume first published in 1942. Its aim is 'to explain the fundamentals of Christian doctrine in non-technical language.' Dr. Blunt is eminently fitted to do this for, as all who know his valuable works are aware, he has a gift for lucid exposition. The great beauty of this book is that it does in fact do just what it undertakes to do. Most such volumes of simplified theology explain not the theology of the Church but the theology of the writer of them; but Dr. Blunt really does expound simply, lucidly, and systematically the orthodox position. As a sample we give very briefly the five arguments Dr. Blunt gives for immortality. We believe in immortality because (1) We believe in the love of God and if God loves us we are too valuable to perish. (2) We are aware in our own moral aspirations after a 'best' of life which are never fully satisfied here. (3) The whole of human thinking, planning, and striving is based on the idea that death does not end it all. (4) Somewhere in God's Universe God's music must be played properly and that never happens here. (5) Jesus rose from the dead and so brought life and immortality to light. This is a valuable book at an amazingly cheap price.

What is Man? (National Adult School Union; paper 3s., cloth 4s. net) is the Study Handbook for 1953. It is full of illustrations from life and literature. It has for instance excellent chapters on William Blake and his Poetry and on Alfred Salter. It deals with human life in all its relationships in time and in eternity and in its origins and ends. It contains a section for each Sunday in the year. No group could study this book without having their culture deepened, their knowledge of the things that matter widened and their Christian faith instructed and strengthened.

Jesus and His Teaching, by the Rev. Norman J. Bull, M.A. (Religious Education Press; 7s. 6d. net), consists of lessons on the Secondary Sections of the agreed Syllabuses. The book claims to be 'an attempt to restate the Person and Teaching of Christ in a way that, it is hoped, may be of help to teachers.' Most certainly that hope will be realized. Each section contains an exposition, teaching notes, practical class work, and questions for discussion. The relevant parts of the Handbooks on the agreed Syllabuses are widely and judiciously quoted and the book is closely related to them. This book could have a use far beyond Day Schools. It would make a most excellent Bible Class Handbook; and, still better, it could form the basis for an excellent series of instructional sermons. There is not a wasted word in it and it is closely packed with the most useful material, especially in regard to the background of life and thought of the New Testament.

Lastly we have before us the series of five *Concise Guides* for 1953. There is one for Beginners, Primary, Junior, and Senior Sunday School Departments and also one for Young People. They are edited by Mr. Ernest H. Hayes and published by the Religious Education Press. With the exception of the Beginners' volume which is 5s., they cost 6s. each. It is surely superfluous at this time of day to praise or to commend these volumes. Generations of teachers have known them, used them, and given thanks for them. They are excellently printed and bound and well illustrated. They will prove, as ever, invaluable aids for teaching.

WILLIAM BARCLAY

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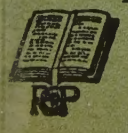

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PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH, 2. *Annual Subscription, including postage, 19s. 6d. net.*

AGENTS—WILLIAM DAWSON & SONS LTD., LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK, U.S.A.

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